

November
1967

circulation
is now
100,000



THE Instructor

NOVEMBER 1967

USES FOR CONTENTS

BOTTOM ROW: COURSE NUMBERS FOR 1967-68—→

	3	5	7	9	11	13	15	17	19	25	27	29	Other	Home Evening
SUNDAY SCHOOL IN FIJI <i>Photo by Lorin F. Wheelwright</i>	•	•	•	•	•	•	•	•	•	•	•	•	L	
GRAITITUDE 421 <i>by President David O. McKay</i>	11, 2, 26 (40, 41, 42)	1, 2, 19, 24 (40, 41, 42)	•	•	•	•	•	•	•	12/10 (13)	1/7 (17)	•	•	13
A MAN CALLED JACOB 424 <i>by Elder John Longden</i>	•	•	•	1/21 (31)	•	•	•	1, 19, 21 1/7 (17)	•	1/14 (18)	•	•	•	15
A SUNDAY MORNING 426 <i>by Dean J. Barrett</i>	•	1/14, 28 (26, 28)	1/19 (21)	1/21 (31)	•	•	•	•	•	•	•	•	•	10, 14
THE MIRACLE OF CHRISTMAS 429 <i>by Elder John Longden</i>	12, 24 (30)	12, 3 (46)	11/19 (21)	12/24 (47)	•	(For All Christmas Lessons)	•	•	12, 3, 10 (16, 14)	1/7, 14 (17, 18)	•	•	•	12, 14, 16
A SEASON OF PREPARATION 432 <i>by Bishop Robert L. Simpson</i>	•	•	•	1/28 (20)	•	11/12 (11)	•	11/19 (11)	•	12/31 (15)	•	•	•	12, 15
WHAT IS SUNDAY SCHOOLS? 434 <i>by Gabrielle M. Brown</i>	•	•	1/14 (19)	•	•	11/19 (12)	•	•	•	•	•	•	M	14
WOMEN AND MUSIC by Lorin F. Wheelwright 437	12, 3, 40 (16, 17, 18, 19, 20)	•	•	•	•	•	•	•	•	•	•	•	•	14, 15
WHAT IS EATING ON HIM (OR HER)? 438 <i>(Family Home Evening) by Reed H. Bradford</i>	•	•	•	•	•	•	•	•	1/7 (17)	1/4, 21 (17, 18)	1/28 (20)	12/31 (15)	•	•
RELIGION AND MORALITY 440 <i>(Teaching Insights) by Lowell L. Jensen</i>	•	•	•	•	•	•	•	•	•	•	•	•	A	•
PAULUS COMES TO DAMASCUS 441 <i>by Elder John Longden</i>	•	•	•	•	•	•	•	•	•	•	•	•	L	•
IN THE LAND WHERE PAUL TAUGHT 445 <i>Article by J. Lynn Styer</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•
THAT WE MAY ALWAYS REMEMBER HIM 441 <i>(Flannelboard) Art. Goff Dowling; Story, Marie F. Fell</i>	1, 28 (20)	1/21 (22)	11/19 (12)	•	•	•	•	•	•	•	•	•	L	•
FACULTY MEETING AND SPIRITUAL GOALS 450 <i>by Superintendent Lynn S. Richards</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•
THE PARABLE—A TEACHING DEVICE 446 <i>(Teacher Development) by Wendell T. Jackson</i>	•	•	•	•	•	•	•	•	•	•	•	•	A	•
OUR WORTHFUL HYMN PRACTICE 450 <i>by Ralph Woodward; D. Evan Daise</i>	•	•	•	•	•	•	•	•	•	•	•	•	A	•
A CONVICT TALKS ABOUT CONFIDING 452 <i>by Superintendent Lynn S. Richards</i>	•	•	•	•	•	•	•	•	•	•	•	•	A	•
THE EIGHTY-TWO-THREE FAMILY 455 <i>Photo, H. Armstrong Roberts; Verse, Mabel Harmer</i>	11, 12, 41 1/21 (17)	•	•	•	•	•	•	•	•	•	•	•	A	•
MY MOST MEMORABLE MOMENT 456 <i>by Andrew K. Amundson, Sr.</i>	•	•	•	•	•	•	•	•	•	•	•	•	A	•
A CRY UNTO THE LORD 458 <i>by Ray M. Reeder</i>	1, 21 (20)	12, 21, 1/14 (19, 20)	3/10 (15)	1/21 (19)	•	•	•	•	•	•	•	•	L	15, 17, 19
MAGNIFICENT RESOLVE 460 <i>by Elder John Longden</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•
MAKEUP OF THE BOOK OF MORMON 460 <i>Adapted from a chart by Thomas Keith Migley</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•
LOOKING OUT 460 <i>by Wendell J. Ashton</i>	•	•	•	•	•	•	•	•	•	•	•	•	•	•

*Includes Memorized Recitations, Coming Events, and Answers to Your Questions.
**Includes Sacraments Genui and Organ Music.

9 1967 Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints
Cover Reproduced by The Deseret News Press

CHART LEGEND

Dates indicate time when an event occurred.
First number is the month;
second number is the day;
third number is the lesson number.
• Dot indicates material has value for course.
A=Administration.
M=Music.

SUNDAY SCHOOL IN FIJI (Our Cover)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. . . .

At Suva Bay stands a beautiful new chapel

me of the future for the Tonga, Missions of the Fiji Islands. They were all intensely fascinated by my test photos made on 4" x 5" Polaroid. I visited with them on November 13, 1965, en route to New Zealand.

They work on the Church plantation to earn their room and board.

Gathered here on the lawn are members of the Sunday School, with Ade Loa Natufahu as teacher. Other teachers of these same children are also present. They were all intensely fascinated by my test photos made on 4" x 5" Polaroid. I visited with them on November 13, 1965, en route to New Zealand.





Art by Dale Kilbourn.

GRATITUDE

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

—Psalm 100:4, 3.

(For Course 3, lessons of November 5 to 26, "Thank You for Our Own Special Blessings," "Thank You for Other Daily Blessings," "Thank You for Parents and Other Helpers," and "Thank-you Words and Thank-you Deeds", for Course 5, lessons of November 5, 19, and 26, "We Have Many Blessings," "We Express Gratitude for Our Blessings," and "Thanksgiving, a Special Thank-you Day"; for Course 25, lesson of December 10, "Gifts That Can't Be Wrapped"; for Course 27, lesson of January 7, "The Gift of Mercy"; to support family home evening lesson 15; and of general interest.)

by President David O. McKay

My heart is filled with gratitude as I contemplate the opportunity I have had to meet with the members of the Church in missions and stakes throughout the world. It has been a great privilege to meet with them in their worshipping assemblies, to dedicate their stake and ward buildings, to mingle with the people and to shake hands with them. I am most grateful for their faith and loyal support through the years. Their prayers in my behalf during the past two or three years have been a sustaining power which I have felt as I have carried on the duties associated with the office of the President of the Church.

A Feeling of the Heart and Soul

Through the years, as I have traveled to the missions of the world, I have listened with a great deal of comfort and satisfaction to the testimonies borne by the missionaries. Their expressions of gratitude for the opportunity of being in the mission field; their appreciation for the gospel, which they testified had enlarged their views and given them the true philosophy of life, were heartwarming and faith promoting. I wish the men and women of the world who are uninformed, prejudiced, or cynical about Mormonism could have heard these young men bear their testimonies and express gratitude for their parents, particularly for their mothers. They, the uninformed, would have had a clearer insight into the real purpose of the Church than they could have obtained in any other way, and would have had an insight also into the life of the members of the Church.

That which made those testimony meetings so impressive and memorable was the gratitude which the missionaries expressed for their fathers and mothers. Not one, who, when he came to express what his mother had done for him, but broke down in tears and apologized. He did not need to apologize. Those tears were merely the expression of a sincere soul.

I am grateful for the ideals of the Church, one of the most important of which is the establishing of an ideal home, the rearing of children, and love for one another, for parents, and faith in God. A home in which family prayers are held! I know that they are out of date generally, even among Christian nations, and I know, too, that in our own Church there

(Continued on following page.)

is a slackness in family prayer—but in the true Latter-day Saint home you will have a prayer every morning before a father and mother and children start out for work or for school, and a prayer of thanksgiving when night closes upon them.

I am grateful for home, where love and respect of children for parents exists. Blessed are parents and children where love and happiness reign in the home!

Gratitude is a deeper virtue than thanksgiving. You may express thanks by words, but gratitude is a feeling of the heart and the soul.

Are You A Millionaire?

Many children and young people do not sense the importance of appreciation and gratitude. We pass through life without realizing what our blessings are. Not just the young folks, but those of us who have passed the three score and ten. Daily there are things which we take for granted without ever considering how important they are.

I have several times addressed groups of children and have said to them: "Well, I am happy to meet a group of millionaires." When they looked surprised and doubtful, I asked, "Are you not millionaires?"

No, they were very poor, some of them thought, and to be accused (I use that word advisedly) of being millionaires was an astonishing thought.

I asked them, "How many of you have a mother?" All hands of those who had mothers were raised. "Well, suppose I should like to purchase that mother. I will give you \$1,000 for her." They shook their heads. By this time they were in business, real business. "I will give you \$10,000—\$100,000—\$200,000." By this time they were almost indignant that I should try to purchase Mother.

"How many of you have a father? Well, would you sell your father for \$1,000? No? \$10,000—\$100,000? No?"

"How many of you have a little baby sister?" They had never thought of the value and the happiness that a little baby could bring into their lives, measured by money. How valuable, how sublimely valuable is that little babe!

Then I said to the children, "You could not sell your mother or your father, or that baby, if you wanted to, even if I would give you a million dollars. You could not—Mother would not let you."

What Is Real Wealth?

Do you have something which is yours? One day I read of a man who was going to an execution. The

criminal had promised to give to a blind man his eye, and how grateful that sightless man was that he was going to have an eye transplanted. You have two eyes. Have you ever knelt down and thanked the Lord that you have those eyes? Would you sell one of those eyes for \$5,000, \$10,000, or \$100,000? No, you would not!

Let me take your hearing. Just sell your hearing. Then you never can hear the song of a bird. You cannot hear the sweet tones of the choir when you come to meeting. Never again can you hear your mother's voice. Would you sell your hearing for \$5,000 or more? No!

We shall let you keep your eyes and your ears, just give me your arm. You can drive with your left arm. No? They would not let an arm go. We went on, one by one, and soon we found out that every child is a millionaire, and that our real wealth is in what God has given us. Just count your blessings and see what the Lord has done.

A True Story

Let me emphasize this by telling a true story. Years ago there came to an American home a sweet little baby girl, and when that little baby had been placed upon the mother's arm, the mother's first look was to see that she was physically perfect. That is what every mother looks for. There is the most inspiring, beautiful picture in all the world—a mother with her first babe on her arm and the baby perfect! It is a picture worthy of the greatest artist. And so this mother was happy, as are all mothers, forgetting the pain and the cost of bringing that little baby into the world; for a baby is a gift from heaven.

That little baby girl grew in physical strength and in beauty until she was about two or two and one-half years of age. Then an intense fever seized the child. For days she hovered between life and death. Parents and other anxious loved ones almost despaired of her life; but one night at midnight the fever started to break, and shortly the child gave promise of recovery, and all were happy. The baby began to take a little nourishment and gained in strength, and all the household rejoiced. But one day the mother was seized with a fearful thought. She waved her hand in front of the child's eyes, and there was no blinking. The fever had destroyed the nerves of sight! Then a second fear gripped the mother's heart. She took the baby's rattle and rattled it behind her. But there was no response. The little girl was deaf, blind, and speechless. Now

think what that mother would have given just to have either the hearing or the seeing back!

The Breakthrough

The father and mother were desperate. They sought advice and help from specialists, but all in vain. The little child grew until she was seven years of age without seeing, hearing, or speaking. The parents then sought a teacher who might break through that iron cage, for there was in that body, as a canary in a cage, a brilliant soul, striking, but with physical handicaps, unable to find expression. She would feel the heads of her playmates, one whose hair was curly. She felt that and then her own and wondered why the difference. No expression. Her hand passed over the mother's face, but no designation of Mother, no term to express that lovely countenance. A blind teacher, who came in response to the parents' call, said, "If she could hear, I could do something." They sent for a teacher of the deaf who said, "If she could see, I could teach her; but when she can neither see nor hear, we are helpless." Finally a young woman who had devoted herself to the blind and the deaf said, "I will see what I can do."

She took the little girl's doll and wrote in the palm of her hand D-O-L-L, and repeated it. And the little girl became impatient and dashed the doll to the floor. The teacher was wise. She did not lose her patience. She led the child out to the fountain and let the water run over her hand, and in her other hand wrote, W-A-T-E-R. Then the thought came to the child, "Do these marks in my hand name that something which I felt on my hand?" and she put her own hand out and received the same marks. Then, as she walked back to the house, she felt a rose, and had R-O-S-E spelled in her hand. She gathered fragments of the broken doll and put out her hand, and had D-O-L-L spelled. She then went to her mother and ran her hand over her face, and got, for the first time, M-O-T-H-E-R.

Helen Keller

Years afterward that little girl, in writing of the experience, said that that night as she climbed the stairway to her bedroom, *she was the happiest girl in all the world—she had learned three or four words!*

You know to whom I refer—Helen Keller, who is now over eighty years of age. She is named as one of the seven greatest women in all the world. I think she is the greatest. She learned those signs that

teacher left with her day and night, and her teacher was her constant companion. Helen always called her, "My teacher"; and she learned to speak by putting her hand on the teacher's throat and feeling the movements of the throat and on the lips when the teacher was saying "Mother." Then she would try to reproduce those same sounds—Mother—and she learned to speak not only English, but French, and I think one other language.

When I was superintendent of Sunday Schools, we invited Helen Keller to come to Salt Lake City and speak to the children. She was blind and deaf, but not speechless; she addressed more than seven hundred children in the Assembly Hall, and her speech was entitled, "Happiness."

Later, she traveled throughout the world. She was received by kings and queens and the great of the earth. She has been entertained by presidents of the United States. Many honors and degrees have been conferred upon her.

She visited Salt Lake City several years later and spoke in the tabernacle. As we were standing in the anteroom where the general authorities enter, prior to her appearing before the audience, the organ began to play, and, blind and deaf, but not speechless, she said, "The organ!" She touched one of the pillars and listened to the strains of the organ through the sense of touch.

Declare It to the World!

Young people, are you rich? Do you possess the wealth of the world? God has given you that which is far more valuable and worth more in treasure than any money in stocks or bonds. Day by day we go without thanking Him for our blessings; without thanking God for mother and father, for our brothers and sisters, and for kind friends. Be grateful to God for His blessings. Give thankfulness to Him for life and for health, vigor, for our faculties, and, above all, for the gospel which leads us into His presence. I testify to you that it is true. Declare it to the world!

So—

*When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings; name them one by one,
And it will surprise you what the Lord has done.¹*

—J. Oatman, Jr.

God help us to appreciate and be grateful for the blessings He has given us!

¹Hymns, Church of Jesus Christ of Latter-day Saints, No. 202.
Library File Reference: GRATITUDE.

From the Book of Mormon, a record that tells us "Who's Who To God in Ancient America," we learn of the life, sermons, and teachings of . . .

A MAN CALLED JACOB

*by Elder Sterling W. Sill
Assistant to the Council of the Twelve*

The ancient Romans had a very interesting custom of making statues of their most illustrious men and setting them up in their homes. Then, as they associated with some particular likeness, they felt they absorbed the good qualities it represented. In America we do something similar when we declare holidays to commemorate the birthdays of our great men. This is a time when we point out their virtues and talk about the traits that made them famous. It is a natural principle that you cannot look upon a great man without gaining something from him. That is, when we think about the leadership of Washington and the honesty of Lincoln, we tend to transplant those traits and make them grow in our own lives.

Acting upon this same idea, a beautiful memorial called "The Hall of Fame for Great Americans" was erected on the campus of New York University in 1899. Membership is limited to those who have been dead for at least 25 years and who have received a majority vote of the 100 prominent Americans who make up the electoral college. Eighty-nine famous Americans have now qualified for this hall of fame, and each of these is permanently represented in it by a bronze bust, a pedestal, and an explanatory tablet. It is the assignment of these 89 great men and women to draw us up to their level.

But there is another interesting hall of fame that some people have set up in their homes. It is made up of the pre-Columbian Americans whose spiritual likenesses have been molded in the word pictures contained in their great scriptural history—a history known as the Book of Mormon. It resembles the modern volume entitled *Who's Who in America*, except that the Book of Mormon is a kind of spiritual "Who's Who." We might say that it tells



us "Who's Who to God in Ancient America."

One of the most important things one needs to consider about any great man is who it is that says he is great. The Book of Mormon prophet, Jacob, was one of those who were great in God's sight. He was the fifth son of Lehi, born while Lehi and his family were in the wilderness on their way to a new land. Another important thing about a man is the kind of family he has. Jacob was born of goodly parents, and he had three wonderful brothers. But the family was one of extreme contrasts, and his brothers Laman and Lemuel represented evil. They had the same goodly parents, but Laman and Lemuel lacked the family characteristics of faith and righteousness. Instead, they carried in their hearts so many seeds of disobedience and rebellion that eventually they brought death upon an entire civilization. This entire family left Jerusalem 600 years before Christ was born, under instructions from God to repopulate the land He would give them (the western continent) and reestablish righteousness there.

While Jacob was growing up, some wonderful things were happening in his family. His father and his older brother, Nephi, were being given directions through heavenly manifestations. They were also given a divine instrument called the Liahona, to guide them. This compass-like instrument worked according to the faith of those who operated it. (See *Nephi* 16:10; *Alma* 37:38.) Its spindles pointed the way in the wilderness, and important messages appeared on its surface to give them other necessary information.

This small Israelite colony arrived in the promised land in 589 B.C., when Jacob may have been about eight years old. From his earliest youth, his life was guided by the principles of the gospel learned from his father, Lehi, and his older brother, Nephi. Like all other righteous people, Jacob was highly favored by the Lord.

(For Course 9, lesson of January 21, "A Latter-day Saint Is A Worker and Is Helpful"; for Course 17, lessons of November 19 and January 7, "Jacob" and "Life and Teachings of Jacob"; for Course 27, lesson of January 14, "Servants of God"; to support family home evening lesson 15; and of general interest.)

Soon after their father's death, the family broke up into factions called Nephites and Lamanites. Under the leadership of Nephi the righteous part of the family moved away, and the Lamanites, left to themselves, without the uplifting influence and high standards of their brethren, experienced further decline. A "skin of blackness" soon came upon them because of their evil ways, and their wickedness made them a scourge to their brethren. (2 Nephi 5:21.)

The Nephites built up their culture by following the scriptures. They erected a temple patterned after the one Solomon had built in Jerusalem. (2 Nephi 5:16.) And because of his personal excellence Jacob was appointed to be a priest and a teacher of the people. (2 Nephi 5:26.)

Jacob loved the words of Isaiah, as did his brother Nephi. Both of them spent a great deal of time teaching these words to the Nephites. Nephi was a great admirer of his younger brother and included many of Jacob's teachings among his own works. An entire book of these ancient American scriptures was written by Jacob under his own name. Jacob looked forward with great eagerness to the

blessings the Savior would bring into the world. And he received information direct from the divine presence. Jacob said, "For I truly had seen angels, and they had ministered unto me. And also, I had heard the voice of the Lord speaking unto me in very word, from time to time." (Jacob 7:5.) What a great thrill it should be that we can associate, even indirectly, with a man who has this kind of spiritual background.

Jacob taught with great clarity and plainness all his long life. In looking into the future he saw the time when his own people would be destroyed and our own modern culture would be built up in America to take their places. He was also aware of the problems that would threaten our own destruction upon this choice land, because of our failure to follow his teachings.

Certainly one of our greatest opportunities is to set up the spirit of Jacob in our homes, and to learn to love the great eternal truths as he did, building into our lives the attitudes of devotion and righteousness that will draw us upward to eternal life.

Library File Reference: JACOB.

THE DESERET SUNDAY SCHOOL UNION

Advisers to the	{ RICHARD L. EVANS
General Board:	{ HOWARD W. HUNTER
General Superintendent:	DAVID LAWRENCE MCKAY
First Asst. Gen. Supt.:	LYNN S. RICHARDS
Second Asst. Gen. Supt.:	ROYDEN G. DERRICK
General Treasurer:	PAUL B. TANNER
General Secretary:	JAY W. MITTON

THE INSTRUCTOR STAFF

Editor:	PRESIDENT DAVID O. MCKAY
Associate Editors:	DAVID LAWRENCE MCKAY LORIN F. WHEELWRIGHT
Business Manager:	JAY W. MITTON
Managing Editor:	BURL SHEPARD
Editorial Assistants:	VIRGINIA BAKER GOLDIE B. DESPAIN
Research Editor:	H. GEORGE BICKERSTAFF
Art Director:	SHERMAN T. MARTIN
Circulation Manager:	LANETA TAYLOR
Subscriber-relations Director:	MAHE F. FELT
Instructor Secretary:	AMY J. PYRAH
Consultant:	A. WILLIAM LUND
Executive Committee:	LORIN F. WHEELWRIGHT, CHAIRMAN; HENRY EYRING, G. ROBERT RUFF, DONNA D. SORESENSEN, REED C. DURHAM, JR., ETHNA R. REID.
Instructor Use and Circulation Committee:	G. ROBERT RUFF, CHAIRMAN; CALVIN C. COOK, LEWIS M. JONES, JAY W. MITTON.

MEMBERS OF DESERET SUNDAY SCHOOL UNION GENERAL BOARD & THE INSTRUCTOR COMMITTEE:

David Lawrence McKay, Lynn S. Richards, Royden G. Derrick, Paul B. Tanner, Jay W. Mitton, Claribel W. Aldous, Ruel A. Allred, Carlos E. Asay, J. Hugh Baird, Catherine Bowles, John S. Boyden, G. Leland Burningham, Marshall T. Burton, Wilford M. Burton, Herald L. Carlston, Victor B. Cline, Calvin C. Cook, Robert M. Cundick, L. H. Curtis, D. Evan Davis, Carolyn Dunn, Reed C. Durham, Jr., Robert L. Egbert, Henry Eyring, Frank W. Gay, Elmer J. Hartvigsen, Samuel L. Holmes, Lewis M. Jones, A. Laurence Lyon, Thomas J. Parmley, Willis S. Peterson, Rex D. Pinegar, Blaine R. Porter, Eldon H. Puckett, Warren E. Pugh, Ethna R. Reid, Wayne F. Richards, G. Robert Ruff, Alexander Schreiner, Carol C. Smith, Joseph Fielding Smith, Jr., Donna D. Sorensen, Barbara Jane Vance, Kathryn Barnes Vernon, Lorin F. Wheelwright, Frank Wise, Clarence E. Wonnacott, Ralph Woodward.

Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1967 by the Deseret Sunday School Union. All rights reserved.

Thirty to forty-five days notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also, report the new postal ZIP Code number.

Mail subscriptions to *The Instructor*, 79 South State Street, Salt Lake City, Utah 84111. Subscription price is \$3 per year, paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$6.75 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$3.75.

All people, young and old, who read about Joseph Smith—the courage of his childhood, the faith of his youth, the great love of family throughout his life—find in the story . . .

A SWEET FACINATION

by Ivan J. Barrett*

President Joseph F. Smith said it was a sweet fascination to contemplate the boyhood of Joseph Smith—the innocence and simplicity of his childhood charmed him.¹

Joseph Smith's childhood was very much like that of other children of his day; his play was similar, his thoughts were innocent. "Though poor, his parents were honest and good; they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all found expression in their hearts and actions, and their children were imbued with like sentiments. They were firm believers in God, and trusted in his watchcare over his children. They had frequently received manifestations of his loving kindness, in dreams, visions, and inspirations, and God had healed their little ones, in answer to prayer, when they were nigh unto death."²

Prayer was a daily habit in the Smith home. Whenever Father Smith would feel for his spectacles which he kept in his vest pocket the children knew they should get ready for prayers. After prayer in the evening the family sang, "Another day has passed and gone, We lay our garments by."³

(For Course 7, lesson of January 14 and 28. "When To Pray" and "Joseph Smith's Family and Early Life"; for Course 9, lesson of January 21, "A Latter-day Saint is a Worker and Is Helpful"; to support family home evening lessons 10 and 14; and of general interest.)

*Ivan J. Barrett, associate professor of religion at Brigham Young University, has a long history of Church service. He served in the Central States Mission (1930-32) and was president of the Northwestern States Mission (1964-66). He has been a member of a stake presidency and is at present a member of the bishopric of the BYU 54th Ward, BYU 4th Stake. He earned college degrees at Utah State University (B.S., 1938) and Brigham Young University (M.S., 1947). He has recently finished writing a textbook for BYU on the life of the Prophet Joseph Smith. He married Minnie Rogers, and the couple have five daughters.

¹See Joseph F. Smith, *Gospel Doctrine*; Deseret Book Company, Salt Lake City, Utah, 1939; page 488.

²Joseph F. Smith, *Gospel Doctrine*, page 488.

³When the family was sick with typhus fever, the doctors attended Sophronia, the oldest daughter for 90 days and gave her up, but Father and Mother Smith, fell to their knees by the bedside and poured out their grief in prayer to God, beseeching him to spare the child. "Did the Lord hear our petition?" asked the Mother. "Yes, he most assuredly did," she answered, "and before we rose to our feet he gave us a testimony that she would recover." (Lucy Smith, *History of Joseph Smith By His Mother*, Stevens and Wallis, Inc., Salt Lake City, Utah, 1945), page 32.

⁴See interview with William Smith, copied into *Deseret News*, January 20, 1894.



Each evening Joseph enthralled his family with true, exciting stories of the ancient inhabitants of America.

A Childhood of Study and Work

Joseph and his brothers and sisters were taught to read the Bible daily. One neighbor said about the Smith family. "They had school in the house and studied the Bible."⁵ Although Joseph's educational opportunities were limited, he attended schools in Vermont, New Hampshire, and in Palmyra, New York. Three of his school books are in existence: *The First Lines of Arithmetic* bears his clear autograph, with the date, January 31, 1818; he would have then just passed his thirteenth birthday. Another book he used in the Palmyra school on Durfee Road was called *The English Reader* and contained such selections as "The Pious Sons," "Tenderness to Mother," "Gospel Sonnets," and "The Believer's Riddle." The Prophet later gave these books to a 15-year-old boy named Richard Bush who worked for him on his farm at Nauvoo.

Joseph Smith was of humble birth. His parents were farmers. They were poor in worldly goods but rich in the spiritual. Joseph worked hard, as did all the children. In his history Joseph says, "As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continued labor, were enabled to get a comfortable maintenance."⁶ Often Joseph hired out to Martin Harris, a wealthy farmer, who paid him the top wage of the time which was

⁵See Interviews with old Palmyra and Manchester residents for reference to the character of the Smith family, by E. L. and Wm. H. Kelley, published in *The Saints Herald*, Plano, Illinois, June 1, 1881.

⁶*History of The Church of Jesus Christ of Latter-day Saints*; The Deseret Book Co., Salt Lake City, Utah, 1946; Volume 1, page 16.



Art by Dale Kilbourn

50¢ a day. He said Joseph was the best farm hand he had ever hired.

"The Noblest of My Father's Family"

As Joseph grew into his teens he admired and almost idolized his oldest brother, Alvin. In later years Joseph wrote of him: "He was the oldest and noblest of my father's family. He was one of the noblest of the sons of men. . . .

In him there was no guile. He lived without spot from the time he was a child. From the time of his birth he never knew mirth. He was candid and sober and never would play; and minded his father and mother in toiling all day. He was one of the soberest of men. . . ."

Alvin was strong and handsome. Joseph said his handsomeness was surpassed by none except Father Adam and his son Seth, whom the scriptures describe as perfect men.

One day when Joseph and his brother Alvin went to Palmyra, they came upon a group of men standing in a circle watching two Irishmen fight. Alvin and Joseph looked on the tussle until one Irishman, after throwing his opponent down, was about to gouge his eyes. This aroused the righteous wrath of Alvin, who pushed his way through the crowd, took the aggressor by his collar and breeches and threw him over the ring of men watching the fight.⁸

Evenings Before the Fire

After the appearance of the Angel Moroni to Joseph Smith informing him of the work the Lord had for him to do in bringing forth the Book of Mormon, the entire Smith family gathered each evening before the fireplace and were enthralled by the most amusing recitals of the ancient inhabitants of America, as related to them by Joseph.

He described the dress, mode of travel, the type of animals ridden, the cities, method of warfare, and the religious worship of these ancient Americans in such minute detail that it seemed to the family as if he had spent his whole life among them. As the first such evening waned, with the family under the spell of Joseph's exciting story, Alvin observed,

"Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's work at an hour before sunset, then, if mother will get our suppers early, we will have a fine, long evening . . . listening to you while you tell us the great things which God has revealed to you."⁹

About two months after the youthful prophet had his vision from the Angel Moroni, Alvin became ill with the bilious colic, and although the village physicians attended him, he died. Before his passing he spoke to each member of the family. To Joseph he said, ". . . I want you to be a good boy, and do everything that lies in your power to obtain the Record. Be faithful in receiving instruction, and in keeping every commandment that is given you. Your brother Alvin must leave you; but remember the example which he has set for you; and set the same example for the children that are younger than yourself, and always be kind to father and mother."¹⁰

Joseph ever afterward remembered the pangs of sorrow that swelled his youthful bosom and almost burst his tender heart when his oldest brother died—Alvin, who was visited by an angel of the Lord in his last moments on the earth.¹¹

A Seven-year-old's Courage

One of the many admirable qualities of Joseph Smith was courage. He feared no man, nor any danger or pain. When he was in his seventh year, and the family was living in Lebanon, New Hampshire, typhus fever raged in the community. Joseph contracted it, along with the other children. After two weeks' illness, a fever sore formed on his shoulder and then "shot like lightning" into the bone of his leg. After efforts to relieve the pain were unsuccessful, the attending doctors decided to amputate his leg. This proposal was strenuously rejected by the mother, who suggested cutting out the infected parts of the bone. The only anaesthetic of the period was whisky or wine, which Joseph refused to take, even to deaden the pain. He also refused to be tied down during the clumsy surgical operation. His chief concern was for his mother who had herself become ill as she cared for him through his painful illness. He insisted that she go far enough away from the house so she could not hear his cries during the operation. Then he said, "I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out."

(Concluded on following page.)

⁸History of the Church, Volume 5, pages 126-127.

⁹See History of the Church, Volume 5, page 247.

¹⁰Lucy Smith, History of Joseph Smith, pages 81-83.

¹¹Lucy Smith, History of Joseph Smith, page 87.

¹²See History of the Church, Volume 5, page 127.

Severe and painful as the operation was, leaving young Joseph pale, weak, and perspiring, it was successful and his leg healed, although for years afterward he suffered a lameness.¹²

Joseph Believed in Justice

Joseph was a big-bodied, flaxen-haired boy with blue eyes. He was good-natured and quiet. At an early age he gave proof that besides being thoughtful, easily governed, and of a sweet and loving disposition, he possessed the foundation principles of good character, obedience, patience, endurance, courage. He never indulged in any combative spirit towards anyone; and yet whenever he saw injustice or abuse imposed upon the weak or defenseless, he was ready to fight to protect or defend the ill-treated. Once, as a boy, he came upon a man whipping his wife. His righteous wrath excited him to action. Later, at the age of 37, he recalled the incident: "... A man who whips his wife is a coward. When I was a boy, I once fought with a man who had whipped his wife. It was a hard contest; but I still remembered that he had whipped his wife; and this encouraged me, and I whipped him until he said he had enough."¹³

"What Shall I Do To Be Saved?"

Joseph Smith was an unlearned youth, so far as the learning of this world is concerned. But he received his education from our Heavenly Father, Jesus Christ, the Holy Ghost, and angels, until no man or combination of men possessed greater intelligence than he. "The greatest event that has ever occurred in the world since the resurrection of the Son of God from the tomb and his ascension on high," said President Joseph F. Smith, "was the coming of the Father and of the Son to the boy Joseph Smith. . . ."¹⁴ Due to the religious teaching he had received in his home, he became keenly aware of his relationship to his Heavenly Father. At the age of 14 he pondered over and over the questions, "What shall I do to be saved? Which church can offer me salvation?" After listening to the preachers of the village he went to his Bible and found the key to unlock the answer to his questions. He read:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

¹²Lucy Smith, *History of Joseph Smith*, pages 54-58. See also page 62.

¹³*History of the Church*, Volume 5, page 285.

¹⁴Preston Nibley, *Joseph Smith The Prophet*; Deseret News Press, Salt Lake City, Utah, 1944; page 28.

He put the promise to the test. The morning following the reading of those hopeful words he retired to a small grove of trees where earlier he had cut fuel for his mother's stove, and there in a secluded spot he prayed and received the glorious vision:

... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—"This is My Beloved Son. Hear Him!" (Joseph Smith 2: 16, 17.)

One Like Paul

This glorious message has thrilled young and old since that time, whenever they have heard it. Years later, in 1834, a 13-year-old boy, Edward Stevenson, living in Pontiac, Michigan, heard the Prophet Joseph Smith testify with uplifted hand:

I am a witness that there is a God, for I saw Him in open day, while praying in a silent grove in the spring of 1820.¹⁵

Brother Stevenson also said:

He further testified that God, the Eternal Father, pointing to a separate personage, in the likeness of Himself, said: "This is My Beloved Son. Hear Him!"

This 13-year-old boy sat entranced. He exclaimed:

O how these words thrilled my entire system, and filled me with joy unspeakable, to behold one who, like Paul the apostle of olden time, could with boldness testify, that he had been in the presence of Jesus Christ.¹⁶

From this glorious first vision every boy and girl can receive lessons for their future guidance. They learn that the desire for truth can unlock the inspiration of heaven; that a sincere prayer is always heard by their Heavenly Father and answered; that when they receive the truth they must be ready to battle evil forces which oppose it, and be willing to pay the costs in effort, righteous living, and service to others with the assurance that God will bless them with power and strength to triumph over all opposition.

¹⁵ ¹⁶Joseph Grant Stevenson, *The Life of Edward Stevenson*, Brigham Young University Master's Thesis, Provo, Utah, 1955; page 21. Library File Reference: SMITH, JOSEPH.



Photo by H. Armstrong Roberts.

If someone invented a light meter so sensitive that it could record the light in the faces of men, women, and children, the highest reading would come during the Christmas season. It is then that people radiate the best thoughts, the deepest emotions, the finest spirit. Christmas makes men glow.

—Wilfred A. Peterson.

The Miracle of Christmas

by Elder John Longden
Assistant to the Council of the Twelve

I might begin this message with a true story that came to my attention a short time ago. A young lady, having just received some additional funds for Christmas, went shopping with a friend. As they approached the store, she noticed a young lad standing near and was rather attracted to him. When she left the store—some time having elapsed

(For Course 5, lesson of December 3, "Jesus Showed Us How To Love One Another"; for Course 7, lesson of November 19, "Love One Another"; for Course 25, lessons of December 3 and 10, and January 7, "Gifts That Can't Be Wrapped," "The First Christmas," and "Do Not Sound a Trumpet"; for Course 27, lessons of January 7 and 14, "The Gift of Mercy" and "Servants of God"; to support family home evening lessons 12, 14, and 16; and of general interest.)

—he was still there, and she went up to him and said, "Are you waiting for your parents?"

He answered, "No. They were killed."

"Well, aren't you cold?"

He looked into her eyes and said, "Not now that you have talked to me."

She felt impressed, and she said, "Would you stand here until I return?" Then placing her hand upon his shoulder, she said, "Now you promise me that you won't go. You'll stay here until I come back." He promised.

She went into the store and came back with warm clothing for the lad.

He said, "Are you God's wife?"

"No. But I am one of His children, and so are you."

"Oh, I thought you must be related to Him!"

Yes, we are related to that Christ child born in a manger. While she gave material gifts, she had given something of herself. Peace on earth cannot come from presenting or receiving material gifts only. It must be a condition of the heart and mind which starts with you and me—the individual.

Jesus came with the gospel of love. The world does not honor Him as a discoverer, a scientist, a man of art, inventor, or statesman. Where does His greatness shine? In the realm of character or spirituality, for He said, "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

He Set the Pattern

Jesus Christ set the pattern of unselfish giving when He gave Himself for the sins of the world. He followed His Father's example: "For God so loved the world, that he gave his only begotten Son. . . ." (John 3:16.) We as individuals can stress that phase of giving not involving material things.

THE TRUE GIFT¹

*I gave a beggar from my scanty store
of hard-earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry, as before.*

*I gave the Christ, and through that Christ of mine
He found himself, a man, supreme, divine,
Fed, clothed, and crowned with blessings manifold,
And now he begs no more.*

—Author unknown.

May I also quote from Henry Van Dyke:

*Are you willing to forget what you have done
for others and to remember what others have done
for you; to ignore what the world owes you and to
think what you owe the world; to stoop down and
consider the needs and desires of little children; to
remember the weakness of those no longer young;*

(Continued on following page.)

¹Masterpieces of Religious Verse, edited by James Dalton Morrison, Harper & Brothers, New York, N.Y.; No. 700.

to stop asking how much your friends love you and ask yourself whether you love them enough? Are you willing to do these things even for a day? If so, then you can keep Christmas, and if you can keep it for a day, why not always?"²

A Formula for Peace

The one certain formula for peace and progress awaits *rediscovery* rather than *discovery*. It was given by the only Man who could read history forward to the limits of time as well as backward to where it began. He gave it 2,000 years ago in a single sentence,

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (Luke 10:27.)

Jesus also stated in John:

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

Christ was born in a time of tyranny, yet He was the Prince of Peace. He died a victim of that tyranny, yet He taught a gospel of love, of reconciliation with our neighbors. He was the personification of harmony, tranquility, and good feeling. Can there be any peace in the world without the Author of peace? Can the anti-Christ know peace, but can the rebellious Christian do so either? The Savior said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matthew 11:28-30.)

After all is said, is not that the answer to the problem of peace or war in this world? Is not that the message of Christmas?

The Magic Spirit of Christmas

Wilfred A. Peterson has put it in very beautiful words in a thought entitled "Magic Spirit":

"In a way we are each like an electric switch. The amount of the Christmas magic which shines through us is controlled by us. We have the power to turn the ideals of Christmas 'on' or 'off' in our lives. The personality-transforming power of Christmas, like the electricity in our homes, can be used whenever we want to use it. We can live in darkness or in light. It is up to us.

"Most of the year we are burning candles of goodwill, joy, and tolerance. The tiny flames penetrate only a little way into the surrounding dark-

ness of illwill, selfishness, and hatred. And then at Christmas time the miracle happens! Somehow we discover the switch that turns on the electricity of the spirit. For awhile the world is brilliantly lighted with hope, love, faith, kindness, peace.

"Why do we go back to the candles and kerosene lamps of the spirit, when the spiritual electricity of Christmas is always available? It is like using electric light and electric power for only a few days a year and then going back to old-fashioned methods for the balance of the year. Just as electric power is available the year around, the magic spirit of Christmas is ours to use, 365 days in the year.

"If someone invented a light meter so sensitive that it could record the light in the faces of men, women, and children, the highest reading would come during the Christmas season. It is then that people radiate the best thoughts, the deepest emotions, the finest spirit. Christmas makes men glow.

"The mighty dynamos that generate electricity to give light and power to a city are utilized the year around. Christmas with all its deeper meanings is a mighty spiritual dynamo. It generates the power to keep the lights of the spirits of men burning to light up the world. The world would be transformed if we would leave the magic spirit of Christmas turned on the whole year through. The switch is in our hearts!"³

A Parable

May I quote a parable not written by Jesus. It is entitled, "Why Jesus Christ?"

"There is a story told by the organist of the great church at Fribourg. He was sitting one day at the console of the organ, and while he played, a stranger came in and stood behind him. At the end of a half hour, the stranger said, 'May I take the instrument?' But the organist refused. Still the stranger waited. At intervals he repeated the request, and finally, unwillingly, the organist gave way.

"The stranger took the stool and sat for a moment looking at the keys. Then he began and immediately there burst from the eager pipes, grander music than the great organ had ever yielded before. It filled the church; it dwelt in the branching roof; it awakened sleeping angels; the stone pillars shouted for joy. Overcome, the organist seized the shoulders of the stranger, and as the melody died away, he said, 'Who are you?'

"I am Felix Mendelssohn," said the stranger.

"And to think," said the organist, 'that I nearly refused Mendelssohn the use of my organ.'"⁴

It is a parable: If you want the life of Jesus to

²By permission of Wilfred A. Peterson, author of *The Art of Living* books.

³Source unknown.

⁴Source unknown.

produce harmony in your life, you must let the Master Musician play it. He can draw more music from it than you can of yourself. A merely decent life can be changed to a life that produces the harmony of heaven. I wonder how many of us will come to the end of mortality and have to say, "I refused to let Jesus play upon the keys of my life!"

A Message: "Others"

The Savior's teachings and the Christmas season should inspire us to think of others. In conjunction with this, I reflect on an experience that happened many years ago when General Booth was head of the great Salvation Army. At Christmas and New Year's he decided to send a message by cablegram and telegram to all of the Salvation Army posts throughout the world. He realized that it would be rather expensive, so he gave it some thought and was inspired to boil it down to one word—I think the biggest word in the dictionary—*others*.

Charles D. Meigs caught the inspiration and wrote the lines below:

*Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer will be for Others.*

*Help me in all the work I do
To ever be sincere and true
And know that all I do for You
Must needs be done for Others.*

*Let Self be crucified and slain
And buried deep, and all in vain
May efforts be to rise again,
Unless to live for Others.*

*And when my work on earth is done
And my new work in heaven begun
May I forget the crown I've won
While thinking still of Others.*

*Others, Lord, yes Others.
Let this my motto be;
Help me live for Others
That I may live like Thee.^a*

—Charles D. Meigs.

Christmas Greeting, 1513 A.D.

May I give you this Christmas greeting written in 1513 A.D., over 400 years ago, discovered by Robert Updegraff of Scarsdale, New York. I am sure that you, too, will receive inspiration, as I have, from this Christmas message written by Fra Giovanni:

I salute you! There is nothing I can give you which you have not; but there is much, that, while I cannot give, you can take.

No heaven can come to us unless our hearts find rest in it today. Take Heaven.

No peace lies in the future which is not hidden in the present. Take Peace.

The gloom of the world is but a shadow; behind it, yet within our reach, is joy. Take Joy.

And so, at this Christmas time, I greet you, with the prayer that for you, now and forever, the day breaks and the shadows flee away.^a

^aSource unknown.

Library File Reference: CHRISTMAS.



^aMasterpieces of Religious Verse, No. 1365.

THE AARONIC
PRIESTHOOD
RESTORED—
MAY 15, 1829.

Photo Courtesy
Church Information
Service.



As ancient Israel was given the lesser priesthood in preparation for the advent of the Savior and the higher law, so, in the Church today, the Aaronic Priesthood provides . . .

A SEASON OF PREPARATION

*by Bishop Robert L. Simpson
of the Presiding Bishopric*

In May of this year, as an invited guest, I stood reverently with a large group of young Aaronic Priesthood bearers and their fathers on the banks of the beautiful Susquehanna River. We had assembled in quiet contemplation to commemorate one of the most significant events of history. The morning was fresh, the majestic river moved quietly and effortlessly southward, just as it has for ages. Only the songbird interrupted the silence. All was peace, perhaps very much like that eventful morning 138 years ago, for it was at this very location

(For Course 11, lesson of January 28, "A Constitution for Israel"; for Course 13, lesson of November 12, "Preparing the Way of the Lord"; for Course 18, lessons of January 7 and 14, "The Priesthood Is Restored"; for Course 27, lesson of December 3, "The Gospel from the Beginning"; for Course 29, lesson of February 11, "Authority in the Ministry"; and of general interest.)

on May 15, 1829, that John the Baptist appeared—that same John whose privilege it was to immerse the Savior in the waters of baptism nearly 2,000 years ago. He had now been commissioned by heavenly priesthood authority to enact this important role of restoring the Aaronic Priesthood, thus confirming with priesthood authority the official opening of this final dispensation of time.

SIGNIFICANT EVENTS

As we reflected on the magnitude of what had transpired at this place, each was lifted in his faith. The Holy Ghost reconfirmed in my heart then and there the truth of Joseph and Oliver's unusual experience at the hand of John the Baptist, and the

continuity of authority from the ordination of Aaron by Moses, to this very time.

There are many who suppose that the Church was organized immediately following Joseph Smith's first vision. There was much to be learned, however, by this young lad. Many significant events needed to transpire, such as the translation of the Book of Mormon and the restoration of the priesthood before Christ's true Church could be organized. It was nine years, for example, following Joseph's humble prayer, before the conditions were right for this important step of priesthood restoration to be consummated on Susquehanna's banks, and still another year before the Church was organized.

President Joseph Fielding Smith makes a most interesting observation concerning the events of that day of priesthood restoration:

After the priesthood had been given to Joseph and Oliver and at the command of the heavenly messenger, they were baptized; then by the same messenger they were instructed to lay hands upon each other and re-confer the authority the angel had given them, thus placing the ordination and baptism in the proper relationship. These details, which would have been overlooked by imposters, tell us a significant tale and bear an appealing testimony of the truthfulness of these two men.¹

A PREPARATORY PRIESTHOOD

Modern-day scriptures are explicit in designating the Aaronic Priesthood as preparatory.

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel. (Doctrine and Covenants 84:26.)

Indeed the Lord's house is a house of order. It would have been out of sequence for the Melchizedek Priesthood to have been restored before the Aaronic. Consequently, it was several weeks before Peter, James, and John, those same stalwart apostles who held these keys during the meridian of time, appeared to Joseph Smith and Oliver Cowdery to maké the restoration of the priesthood complete in this final dispensation.

Aaronic Priesthood is not only preparatory in the general sense, but certainly in a personal sense as well. Preparation for the higher priesthood should fill the expectant heart of every candidate for the Aaronic Priesthood, whatever his age or station in life. Before the babe is given solids, there must be milk. Before we run, we walk. Before we go to high school, we prepare through the elementary grades. So it is with priesthood. There needs to be a season of preparation for the active, growing, Aaronic Priesthood holder before the greater obligations of

Melchizedek Priesthood are received. That preliminary schooling for male members of the Church, is, and always has been, Aaronic Priesthood.

Not only are individuals and dispensations prepared through the lesser priesthood, but great nations of people as well. So it was with ancient Israel. Due to immaturity and repeated failure in things of the "higher" law, Israel was given the carnal law through Moses as a preparatory process—a preparation that was to take centuries—down to the advent of the Savior.

AARONIC PRIESTHOOD GIVEN TO AARON BY MOSES

From the beginning, Adam, and those worthy leaders of recorded Biblical history down to the days of Moses, held the patriarchal order of the Melchizedek Priesthood. It was while receiving instructions face to face from God at Mount Sinai that Moses was commanded to ordain Aaron and his four sons to become priests in the Aaronic Priesthood.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. (Exodus 28:1.)

Of course, this was a lesser order of the priesthood than that which permitted Moses to talk with God face to face: Aaron being the first to receive it, he has been honored to have this sacred authority identified with his name. This is the same practice we follow in referring to Melchizedek Priesthood. Rather than repeat the sacred name of Deity unnecessarily, it is wisdom in the Lord that we use instead the name of the great high priest, Melchizedek, who according to history collected tithes from Father Abraham.

Our Heavenly Father's true priesthood was originally called "the Holy Priesthood, after the Order of the Son of God." (Doctrine and Covenants 107:3.) The terms Aaronic and Melchizedek should always be used by Church members when referring to priesthood authority.

PRIESTHOOD AMONG THE NEPHITES

Because Book of Mormon history prior to the advent of the Savior makes reference to "priests and teachers," many persons are misled to suppose that Aaronic Priesthood authority was among them. The Nephites did not officiate under the authority of the Aaronic Priesthood. They were not descendants of Aaron, nor were there Levites among them. There is no evidence in the Book of Mormon that they held the Aaronic Priesthood until after Christ's ministry among them. On the other hand, the Book of Mormon tells us definitely that the priesthood

¹Joseph Fielding Smith, *Doctrines of Salvation*, Volume 3: Bookcraft, Salt Lake City, Utah; page 91.

(Concluded on page 436.)

WHAT IS SELF-CONTROL?

by Gabriel M. Della-Piana*



Art by Dale Kilbourn.

Self-control is controlling your own behavior. It is getting yourself to do what brings the best results for you. Some things we do have both pleasant and unpleasant results. Read this report by a girl who could see that some things can make you happy at first and miserable later:

I remember a while back two friends and I were on a bike ride. After a while we began to get thirsty so we stopped at a store to get a drink from their fountain. While on the way out we passed the candy counter and of course we all wished we had some money. The one girl was not satisfied with the drink and decided she wanted a candy bar, so she took one and hid it under her blouse. I was shocked, but the other girl laughed and told her to get one for us also. She did. As we rode away and ate the candy it tasted real good cause we were hungry, but later I felt awful guilty and it didn't set too well in my stomach.

There are many things that may have both pleasant and unpleasant consequences: swearing, smoking, drinking, stealing, overeating, loafing, and inappropriate sexual behavior. Let us consider several techniques for gaining self-control. Some may work well, and some may not. The best rule is: Try a technique. If it works, keep on with it. If it does not, try something else.

*For Course 9, lesson of January 14, "A Latter-day Saint Is Self-reliant and Has Self-control"; for Course 13, lesson of November 19, "Communion in the Desert"; for Course 17, lesson of November 19, "Jacob"; for Course 25, lesson of December 31, "Look for the Beam"; to support family home evening lessons 12 and 15; and of general interest.)

*Gabriel M. Della-Piana is director of the University of Utah's Bureau of Educational Research and president of the National Society for Programmed Instruction. He earned degrees from Brigham Young University (A.B., 1950) and University of Illinois (Ph.D., 1956). Born in East Boston, Massachusetts, Dr. Della-Piana has been a member of the Church for some twenty years. He and his wife (Irene Brown) are members of the Bonneville Ward, Bonneville (Salt Lake City) Stake, and have five children. He is an assistant in his ward MIA superintendency.

Lock the Door

A common method of controlling the behavior of others is to use physical restraint. We lock the gate to keep little children from running into the street, or to put lawbreakers behind bars and thus prevent them from interfering with the rights of others. But it is also possible to lock our own door when we do not want to go out into a situation where we can expect unpleasant consequences. Have you ever put your hand quickly over your own mouth to keep from saying the wrong thing? That is using physical restraint to control yourself. One mother actually put adhesive tape on her own lips to keep from nagging her child.

In our family, when the dessert is too good to pass up a third helping and our 11-year-old thinks he has had enough, he reaches for the serving spoon with his right hand, then quickly grabs his right wrist with his left hand and says, "Now that's enough for today." It is amazing how a technique such as grabbing your own hand can be reinforced by using it again under similar circumstances, simply because it successfully *avoids* the undesirable consequences of eating too much. And then a response like that gets reinforced, too, because you laugh about it and others laugh with you.

Another way of using physical restraint to control your own behavior is to remove yourself from the situation. If I cannot control my anger during a discussion, I can walk around the block. If I cannot resist the sight and smell of blueberry pie, I might excuse myself from the table so that I cannot see it. If my friends mean so much to me that I cannot refuse a cigarette when they offer it, I might

be able to remove myself from the situation because I have to "get home."

Physical restraint, in the sense of removing yourself from a tempting situation or putting some barrier in your own way, is an effective means of controlling your own behavior. Sometimes this technique alone does not work. If you *cannot* leave the situation or *cannot* set up a barrier for one reason or another, you have to try other techniques.

Change the Situation

Removing the situation from you is another form of removing yourself from the situation. A man arranges to control the spendthrift behavior of an heir by setting up a trust fund. He is changing the situation so that the temptation or occasion for wasteful spending simply is not there. If you do not have the money, you cannot spend it. (You can spend on credit, but you cannot borrow money on a trust fund.) Now if someone else can remove a situation, so to speak, from you, why can't you remove it from yourself? You *can* invest your money in places where it is not easy to withdraw it. H. G. Wells' Mr. Polly controlled his use of funds on a walking trip by mailing all but a pound note to himself at a village further along his walking route. When he arrived at the village, he called at the post office, removed a pound note, and sent the remainder off to another post office further along the route.

Life is filled with examples of changing the situation to control our own behavior. We take medicine with sugar, we put the candy box out of sight, and we draw the curtains to eliminate distracting activities.

But there is more than one way to remove the situation from yourself. If you put the candy away but keep thinking about it, you can get involved in an interesting game and the situation—thinking of the candy—has changed.

Or if you find that you forget to do something you want to do, you can set up in advance some sign to encourage the behavior you want. You may forget to brush your teeth before bed because you are always tired. But if you do usually wash yourself and look in the mirror at night, you can put a big sign on the mirror to change the situation and encourage brushing your teeth.

Another technique for changing the situation is to make something different happen so that the situation gets to *mean* something different. Suppose you panic when you give a 2½-minute talk: you blush, you perspire, and your mouth becomes dry, making it difficult to talk. One way to overcome this problem is to expose yourself to these speaking circumstances under more favorable conditions. For ex-

ample, you may give a one-minute talk to a small, sympathetic group many times and then slowly build up to speaking 2½ minutes with a larger group. In this way the situation becomes associated with doing something pleasant. The situation has really changed because you did different things in it.

Do Something Else

To keep from doing any one thing, there is no more effective technique than to be energetically engaged in doing something else. If the conversation is unpleasant, change the subject. If you are reaching for a cigarette, take a piece of gum. To avoid associating with one person, call another. To avoid overeating, have someone come over to play a game right after dinner, or adopt a time-consuming, enjoyable hobby.

In the realm of emotions it is often effective to change behavior due to fear by making a person angry. A boy on a debate team may enter with a crippling fear, only to be aroused to anger by the team manager. On the other hand, the tormenting and ravaging fires of hatred may be reduced by loving your enemies.

Satiate Yourself

A person who wants to avoid drinking too much at a cocktail party may prepare himself by drinking a large amount of water beforehand. Obviously a child trying to avoid soft drinks because of a weight problem may do likewise. One parent satiated a child with chocolate candy to try to build up an aversion to it. This is going beyond mere satiation and easily backfires. Certainly you may use satiation with water to reduce the probability of consuming soft or hard drinks, and you may satiate yourself with lean meats or nonfattening salads or vegetables to reduce the likelihood of excessive carbohydrate intake. Restaurants sometimes attempt to satiate customers with water, rolls, and butter to decrease the desire for the main course, which then can be a small serving.

The Final Power

We may talk of self-control as if it were something easily turned on from within. It is, in fact, society itself—family, friends, community—which is responsible for the greater part of the behavior of self-control. This means that you may set up conditions to control your own behavior, but that you need others to help.

Sometimes the above techniques cannot be used without the help of others. And sometimes the help of others makes a technique useless. Remember the basic rule: Try something. If it works, keep on doing it. If it doesn't, try something else.

(Concluded on following page.)

WHAT IS SELF-CONTROL? (Concluded from preceding page.)

Some Techniques for Control of Smoking

The Rule	Examples	The Rule	Examples
Leave the situation.	Go home or elsewhere when friends want you to smoke, if the only time you smoke is when they ask you.		of others whom you respect, though they feel smoking is foolish. (This occasionally backfires and is not the most desirable technique.)
Change the situation.	Invite another person to be with you on occasions when you are likely to smoke.	Use others to help.	Tell some dependable person what you are trying to do and have him help on specific techniques. For example, tell him to suggest another activity, pull you away, or keep you from getting into the situation in the first place.
Do something else.	Whenever there is a temptation to smoke with others, chew gum or carry a harmonica and play it.		
Satiate yourself.	If you occasionally smoke and want to stop, then deliberately smoke on occasions when you <i>don't</i> want to do it. Make yourself do it when it is distasteful, such as in the presence	Do it the easy way	Stop smoking first in the situation in which you smoke least.

Library File Reference: SELF-CONTROL.

A SEASON OF PREPARATION (Concluded from page 433.)

they held and under which they officiated was the higher priesthood. The higher priesthood can, of course, officiate in every ordinance of the gospel. Jacob and Joseph were consecrated priests and teachers after this higher order. (See 2 Nephi 5:26; Alma 13:2; 43:2.)

To even suggest that Christ would establish a different gospel plan or priesthood organization on the western hemisphere is unthinkable. He personally spoke of "one fold" and "one shepherd" in referring to His contemplated visit to the American continent. (See John 10:16.)

AARONIC PRIESTHOOD ORDER "CHANGED" AT TIME OF CHRIST

During the Savior's ministry, the ancient role of the Aaronic Priesthood was changed to conform to the "new gospel" as introduced personally by the Son of God. As Paul said: "There is made of necessity a change also of the law." (Hebrews 7:12.)

The word "change" when applied to priesthood can be misleading. The power of the priesthood is unchangeable. Sometimes, due to misdeeds, man diminishes in his ability to handle priesthood authority. The word "change" above should be interpreted more accurately as "an alteration of implementation."

John the Baptist has been referred to as "the end and the beginning." It was he who terminated

the ancient order of father-to-son succession of authority. It was he who witnessed an end to the carnal law of Moses through the atonement of Christ. It was also he who helped to usher in a new dispensation, as he baptized the Savior of mankind. His "changed" ministry continued with the full blessing and knowledge of the Christ until his imprisonment.²

The following important alterations occurred in the Aaronic Priesthood during the ministry of Christ:³ (1) The office of bishop was added. (2) The office of teacher was added. (3) The office of deacon was added. (4) Formal dress for the priest was discontinued with fulfillment of the carnal law. (5) The passing of authority from father to son was no longer mandatory.

This new order of the Aaronic Priesthood as we have it today is a higher order than the carnal law given through Moses. We should feel honored to live in this final dispensation of time. All who hold the Aaronic Priesthood today have a grave obligation to live worthy of its promised blessings and preparatory purposes. Today each Aaronic Priesthood member carries a sacred obligation to prepare vigorously for the Melchizedek Priesthood and ultimate exaltation in God's kingdom.

²See Lee A. Palmer, *Aaronic Priesthood Through the Centuries*; Deseret Book Company, Salt Lake City, Utah, 1964; page 227.

³See Lee A. Palmer, *Aaronic Priesthood Through the Centuries*, chapter 27, pages 226-235.
Library File Reference: PRIESTHOOD, AARONIC.

Quietly

LULLABY

Lorin F. Wheelwright

p

Lu-la - by, lu-la - by, Close your

p

eyes, lu-la - by; In my arms soft-ly lie, Go to

sleep, lu-la - by; In my arms soft-ly lie, Go to

sleep, lu-la - by lie. hm

ppp

Copyright 1967 by Pioneer Music Press, Salt Lake City, Utah. Used by permission.

(For Course 3, lessons of December 3 and January 7 and 28, "We Love Each Other," "Our Baby," and "The Baby Jesus"; to support family home evening lesson 14.)

Library File Reference: BABIES.



WHAT IS "EATING" ON HIM (OR HER)?

by Reed H. Bradford

Have you ever had the experience of failing to reach a goal that was of major importance to you? For example, a student of mine had determined when he was a young child that he wanted to be a medical doctor. Throughout junior high school, high school, and college he did the best he could to prepare himself for this profession. But in spite of his best efforts, he was not accepted by any of the medical schools to which he applied.

There are some girls in the Church who have tried to live the principles of the gospel to the best of their ability. One of their principal goals is to be married and become a wife and mother. But for one reason or another the opportunity is denied them.

(For Course 17, lesson of January 7, "Life and Teachings of Jacob"; for Course 19, lesson of January 7, "The Priesthood Is Restored"; for Course 25, lessons of January 14 and 21, "Return Unto Me" and "Turn Around and Face the Light"; for Course 27, lesson of January 28, "Repentance"; for Course 29, lesson of December 31, "Repentance"; to support family home evening lessons 14 and 15; and of general interest.)

Some years ago a bishop in one of the wards of the Church decided to conduct what he called a "talent survey." The adult members of the ward were asked if there was any position in which they would like to serve. To the amazement of the bishop and his counselors there were an unexpected number of individuals who were anxious to participate. Some indicated that they had wanted such opportunities for many years but had never been called.

It frequently happens that we are mistreated in some way by other individuals. I am thinking of a man who is an administrator in an organization of considerable size. One day a member of the organization violated one of its rules. The administrator discovered it. He called the man in and told him he wanted to protect his reputation as an employee. The employee replied that he thought it best for the organization that he resign. He was most grateful to the administrator for his kindness and consideration. After the employee left the organization, however, many people who did not like the administrator blamed him for the employee's departure.

There are several ways in which an individual may react to failure, mistakes, or injustices. Let us examine some ways that have special significance for our position, both as members of families and as members of the Church.

Resentment

A woman married to a man who does not permit her to be his counselor in family affairs, but who makes all the major decisions and asks her to implement them without considering her views or taking advantage of her knowledge and wisdom, may resent the behavior of her husband. She tries to "get even" by not listening to him in a sincere way, by not having meals on time, or by pretending to ignore some of his requests.

Revenge

I once knew of a young girl whose father was very insensitive to her feelings. He shouted at her, spanked her severely at times, and demanded she carry out his wishes. One day she found a stray dog which had a broken leg. She nursed it until it recovered, and she developed a real feeling of affection for it. One day her father informed her that they were moving and she would have to get rid of the dog. He took his gun, carried the dog out to the edge of the field, and shot it. She ran away and hid, vowing at the age of six that she would pay him back for his act of cruelty. She later became a member of a juvenile gang and committed all kinds of crimes. She said, "I deliberately did things of which I knew my father would not approve. It thrilled me to see him suffer."

Thirty-fifth in a Series To Support the Family Home Evening Program

Apostasy

In his discussion of the life of Wilford Woodruff, Matthias F. Cowley states the following:

Among the sad experiences of Wilford Woodruff during his mission to the Fox Islands was the fact that his former missionary comrade . . . with others in Kirtland, had apostatized and left the Church. Wilford had been especially attached to [his companion] . . . because of their former missionary companionship. Elders who travel in the mission field realize how great is the love of missionaries for each other when they enjoy the spirit of their calling. He was pained severely to learn that [his companion] . . . had made shipwreck of his faith and taken the downward road. The cause thereof he explained as follows: "It might be stated here that . . . [my companion] fell through disappointed ambition. He aspired to the Quorum of the Twelve, or to be a leading spirit of the Church. He was what is termed a smart man, and through his smartness, which was distorted by ambition, envy, and bitterness, he turned against Joseph and the Church, having fallen into darkness and given himself up to the power of Satan."¹

Indifference

There was a student whose teachers did not take much interest in him, and his parents were constantly nagging him to get better grades. Finding some of his essential needs for acceptance and security unsatisfied at school or at home, he joined a gang of boys called "hoods" by other members of the school. As gang members they were very indifferent to study and did only enough to get by. Some of them finally became dropouts.

POSITIVE WAYS TO ADJUST

The above are unacceptable ways of meeting the experiences of life. Agreed, it is rather easy to let failure, injustice, or disappointment "eat on you." If we do this, resentment, revenge, apostasy, or indifference may become part of our lives. But we pay a terrible price for such action. We fail to grow intellectually, emotionally, socially, or spiritually. We may find ourselves isolated from people who could contribute a great deal to our lives. And in the case of apostasy, we have cut ourselves off from some of the greatest opportunities and blessings it is possible for an individual to experience. What things are helpful in ridding ourselves of feelings of disappointment, failure, or injustice?

1. *Learning to accept ourselves and others as children of our Heavenly Father.*

Some goals we set for ourselves may not be attainable. A person who is tone deaf should not consider music as a career. This does not mean, how-

¹Matthias F. Cowley, Wilford Woodruff, *History of His Life and Labors as Recorded in His Daily Journals*: The Deseret News, Salt Lake City, Utah, 1908; page 88.

ever, that he cannot learn how to appreciate music. We should establish goals which are in the range of our possibilities and then righteously pursue such goals with all the energy and intelligence we have. Because one child in the family is very capable and finds it relatively easy to get A's does not mean this is possible for the other children. Parents should not make the less able children feel guilty, but these children should be encouraged to do their best. Likewise a wife will find a much better relationship with her husband if she accepts his legitimate limitations and compliments him for the things he does well. Thus she will build up a stable relationship with him.

2. *Striving for the right positions.*

It is true that many people rate positions. Positions do differ with regard to the authority associated with them. The father has the authority as a holder of the priesthood to preside in the home, but this does not mean that he is more important in the eyes of our Heavenly Father than his wife. He should use his priesthood to bless his wife and children in every way possible. The only position that we should strive for in the Church is that of being a good member in the way in which the Lord defined it. As President Hugh B. Brown once said, in one sense any position in the Church is greater than the person who occupies it. He went on to explain that in any position that we occupy, we can grow in knowledge, understanding, and devotion. The Lord will then be able to extend His influence to us, and we will be able to magnify our callings.

3. *Repentance.*

Throughout the scriptures the Lord has emphasized repentance. We should constantly reexamine our lives and improve our knowledge, understanding, and implementation of His principles. When we are honest with Him, He will forgive us.

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (Doctrine and Covenants 58:42.)

It is a good feeling to find such forgiveness from Him. He knows it is difficult to live in this world. We suffer many temptations, but He blesses us because He loves us. Let us open the windows of our souls to His influence. The light, inspiration, and love that we will experience will give us confidence and peace. Failures, injustices, and disappointments will not "eat on us." Rather, we will accept them as challenges which provide an opportunity for further maturity—intellectually, emotionally, socially, and spiritually. We will move one step closer to becoming a true son or daughter to our Father in heaven.

Library File Reference: LIVING.

RELIGION AND MORALITY

by Lowell L. Bennion

Years ago I knew a man in the Church who was obsessed with the study of prophecies concerning the end of the world, to the exclusion of all other interests. His aim was to write a book on the subject. In the process his wife had to take in washing to feed their sons, and they grew up embittered toward religion. This represents one extreme within the broad field of religion—an emphasis void of morality.

The opposite extreme is a reduction of religion to only morality and ethics, often with an absence of or even disdain for theology and what might be called spirituality. There are those in the field of religion who believe that the only things that matter are human values. The whole liberal, protestant movement illustrates this tendency to neglect theology and faith in favor of morality.

If one had to choose between an abstract theology, barren of moral application to life here and now, and a humanistic emphasis on ethical conduct in the name of religion, the latter would seem more significant to some.

THE JUDEO-CHRISTIAN TRADITION

Fortunately and interestingly enough, no such choice is necessary. In our Judeo-Christian tradition, indeed in all the scriptures we possess, there is a wonderful blending of the spiritual and moral in religion. Morality is undergirded by faith in God, and theological ideas are nearly always taught with strong implications for morality. Faith and morality are inseparable, time and time again. Let us illustrate.

In the Decalogue, that early great summary of religion, the first four commandments relate to man's relationship to God; the last six deal explicitly with man's moral responsibility to his fellowman. The fourth commandment, "Keep the sabbath day," forms a bridge between the two groups with its concern that "thy manservant . . . maidservant . . . thy stranger that is within thy gates . . . may rest as well as thou." (Deuteronomy 5:12-15.)

In Micah's great summary of religion, there is this perfect blending of spirituality and morality:

Wherewith shall I come before the Lord, and bow myself before the high God? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:6, 8.)

In Hosea, the same intertwining of themes is evident. Like cross-stitching in a piece of cloth, faith and morality strengthen each other.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. (Hosea 4:1.)

MARRIAGE BETWEEN FAITH AND MORALITY

Jesus effected a perfect marriage between faith and morality in making everything depend on two commandments: love of God and love of neighbor. The entire Sermon on the Mount carries two themes inseparably linked, worship of God and living moral principles.

The Apostle Paul had a strong theological and spiritual emphasis throughout his epistles. To him the Christian message was one of redemption from death and sin through the atonement of Christ. Yet in every epistle he wrote there are eloquent passages exhorting the saints to live the good life. Many of his letters—even *Romans*, his most theological—usually end with chapters of exhortation to love one another and deal justly and decently in human relations. In *I Corinthians* 13, his eulogy on love is a classic illustration.

Other scriptures continue the same theme. After admonishing the people to pray unto the Lord for their own welfare, Amulek concludes,

And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men. (Alma 34:28, 29.)

A beautiful revelation on priesthood states:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness

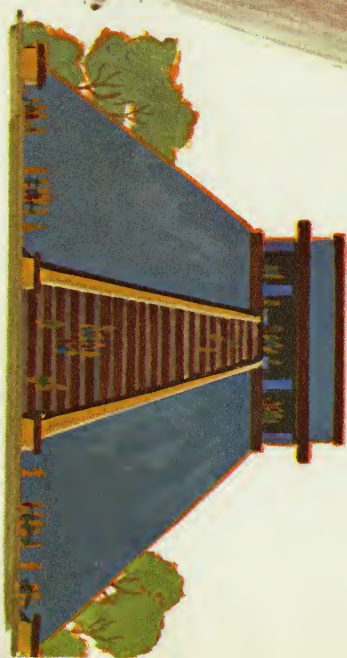
(Concluded on page 443.)



ML 54



BM 91



BM 88

"Saul, Saul, why persecutest thou me?" From the time that Paul both saw "a light from heaven above the brightness of the sun . . . and . . . heard a voice" (Acts 26:13, 14), he was destined to become a great missionary for the Church of Jesus Christ. His travels, even today, are a subject of much wonder and discussion. A recently returned missionary from Beirut (which is under supervision of the Swiss Mission) gives us a glimpse into Latter-day missionary activities . . .

In the Land Where Paul Taught

BY J. LYNN STYLER*

The Church of Jesus Christ of Latter-day Saints has a long history in the Middle East. It began in 1841 when Elder Orson Hyde climbed the Mount of Olives and dedicated the Holy Land for the return of the Jews. It is recorded that in 1884 an Elder Jacob Spori arrived in Constantinople, and that other missionaries had labored there for several years. On September 1, 1887, F. F. Hintse became president of the Turkish Mission.¹

At that time Turkey, as well as most of the Middle East, was under the rule of the Ottoman Empire, and it was compulsory for all inhabitants of this area to speak Turkish. Failure to do so might lose you your tongue. So, even though there were many distinct ethnic groups in Turkey, they all spoke the one language. Included in these groups were the Armenian people.

The Armenians were probably introduced to Christianity by the early apostles or their disciples, after the Apostle Paul opened up the preaching of the Gospel to the Gentiles.

There are many legends and traditions about the introduction of Christianity into that country, but it seems clear that at some time following its introduction, Gregory the Illuminator converted the king; and the king, in A.D. 303, made Christianity the state religion. Thus the Armenians claim to be the first to accept Christianity as a nation.

After learning Turkish, President Hintse began active proselyting among the various Christian elements in Istanbul. But he had the most success with the Armenian population. Eventually, he translated the Book of Mormon into Turkish, using Armenian characters to aid the Armenians in reading it. This was published in 1906. *The Articles of Faith* and some tracts were also translated, with the aid of Armenian converts.

A branch was organized, and the Church began to flourish. But with success also came persecution by the local authorities. Some converts were forced out of their homes when they joined the Church. But in spite of this, the Church continued to prosper. Then, in 1909, the missionaries were recalled because of the threat of war. The leadership of the branch was given to the local members

who held the priesthood. The mission did not reopen until 1921.

When the Turkish government began a mass extermination of the Armenian people in Turkish-held areas during World War I, thousands of Armenians were killed or died on a forced relocation movement to the provinces near the Euphrates River. Many members of the Church lost their lives during this time.

At the close of the war most of the members migrated back to Aintab and began holding meetings in their homes, with Brother Moses Hindoian, who held the Aaronic Priesthood, leading the group of some fifty members. But most of them were desirous of leaving Turkey. So, with the help of the First Presidency and Elder Joseph Wilford Booth, they loaded all their belongings on ten horse-carts and began the 80-mile journey in the middle of winter to Aleppo, Syria. On the seven-day journey many treasured household articles were left by the wayside to lighten the mud-bedraggled wagons. Since all membership records had been lost during the war, Elder Booth rebaptized the members and reorganized the branch, setting up mission headquarters in Aleppo. The mission name was changed in 1924 from the Turkish Mission to the Armenian Mission. In 1928 mission headquarters was moved to Haifa, and branches were formed in Beirut and Damascus. Finally, in 1933, Beirut became the center of the Church in the Middle East and remained as such, except for the years during World War II, until 1950. Then the mission was closed because the people would not listen to the missionaries and there were no converts.

The Beirut branch continued to meet under local leadership and was put under the jurisdiction of the Swiss Mission, whose president has since visited them periodically. In 1964 several people were baptized, and it was decided to send missionaries back to the Middle East, with headquarters in Beirut. I arrived there in August, 1965. Our main function at first was to take care of the branch and try to make friends for the Church. At this time there were approximately 64 members of the Beirut Branch, half of them being Armenian and half American. Most of them lived in Beirut, but there were

1 Church Historian's office records.

(Concluded on opposite back of picture.)





From a painting by
Herman Carl Siegmundfeldt

SAULUS OUTSIDE DAMASCUS

Reproduced by the permission
of Wetmore & Son, Inc.

In the Land Where Paul Taught

some living in Aleppo, Damascus, and even Baghdad. And because of the difference in language, our meetings were held in Armenian and English, with one of the local members translating. Most Armenians become proficient in several languages. The local languages are Arabic and French, so they learn them, besides learning Turkish from their grandparents. Many pick up English also, which is the third language in Beirut.

Some older people still wear long, flowing robes and native head dress. The younger folks, in Beirut especially, are more western in their dress. Beirut is a thriving trade center, more westernized and modern than other cities of the area. It has a population of 600,000, which is swelled by thousands more each day as people from small villages and mountain regions flock into the city to work. In this eastern country, which seems to have gone from camel to motor car, traffic congestion in the early morning and evening hours on narrow roads is a fierce problem.

Missionaries have done tracting in the European and American sections, proselyting by referral in the Armenian section. No attempt has been made to do missionary work in the Arab section.

Gradually, in our labors, we began to move away from our friend-winning activities, which included teaching classes in English and just about any other subject (math, chemistry, French, physics) that was desired by anybody, to active and direct proselyting. Proselyting is especially difficult in Lebanon because of the structure of the government. It is apportioned according to the total percentage of the population that belongs to a certain religious group. That is, the president of the country must be, by law, a Maronite Catholic; the prime minister, a Sunni Moslem; the speaker of parliament, a Shi'ite Moslem; and so on down the line. So, when converts are made to a church, it is strengthened politically as well as religiously. Because of this there is an unwritten law that prohibits direct proselyting. As missionaries, we had to be careful in our choice of areas and activities.

It was at this time that a man was introduced to us by the name of Hagop Nerses Danaian. He was related to one of the strongest local-member families, and as a young boy had even attended Primary in Aleppo, Syria. His two children had been blessed while he and his family had been living in Damascus — he thought they were members. But neither he nor his wife knew very much about the Church. With the help of the local members they were taught the gospel and baptized.

Once they became members, missionary work was an active part of their lives. Brother Danaian was a baker with a small, corner bakery about 12 feet square in the Armenian section of town. He had built his own oven out of sheet metal. After he was baptized in May 1966, he painted a sign and renamed his bakery, "Prophet Joseph Smith, Mormon Bakery." And then he answered all queries with the Joseph Smith story. When people asked him why he now closed his bakery on Sunday, he

responded by taking them to church with him. Even his little daughter was teaching the neighborhood children to sing, "I Am a Child of God."

When I last heard, this family had 14 referral baptisms to their credit. As a result the average attendance of the branch has doubled, and membership continues to grow. Until the latest Middle East war, there were eight missionaries in Beirut. The land where Paul taught is growing in Gospel opportunities almost two thousand years later.

(For an interesting follow-up discussion about the experience of President David O. McKay in this area in 1921, read "A Remarkable Meeting," by Chad L. Hoopes, in the next issue of *The Instructor*.)

*J. Lynn Saylor, recently returned from the Swiss Mission, spent 10 months laboring in Beirut, Lebanon. He is the son of Arlyn J. and Mary Nielsen Saylor, and the youngest of three children in the family. He has previously attended Utah State University and Brigham Young University and is now at the University of Utah. He lives in the Bountiful 4th Ward, Bountiful South Stake.

Elder Saylor is indebted to Brother Joseph Ouzounian and Brother Abraham Hindolan for much of the information concerning the history of the Church in the Middle East. They wrote from memory, "A Short History of the Church of Jesus Christ of Latter-day Saints in the Middle East," which helped him in writing this article.

(For Course 13, lesson of January 28, "The First Missionaries"; for Course 15, lessons of December 31 and February 4, "On the Road to Damascus" and "Gentiles Given the Right Hand of Fellowship"; for Course 27, lessons of December 3 and January 14, "The Gospel from the Beginning" and "Servants of God"; for Course 29, lesson of February 11, "Authority in the Ministry"; and of general interest.)

Library File Reference: PAUL.

ABOUT THE PICTURE

The Danish artist, Herman Carl Siegmundfeldt, was born in 1833 and lived until 1912. He painted portraits and landscapes, and has combined his skills in these areas to paint what is perhaps the most dramatic of all conversions to Christ. The original painting was completed in 1897 and hangs in St. Paul's Church, Aarhus, Denmark.

The Benjaminite from Tarsus — known to us better by his Roman name, Paul, than by his Jewish one, Saul — had become a prominent persecutor of Christians, who at that time were virtually all Jews. Now he was on the way from Jerusalem to Damascus in furtherance of that self-imposed duty. As he traveled in a northern or north-easterly direction, to his left and running roughly parallel with the road, stretched the Anti-Lebanon range of mountains, which the artist is perhaps portraying in the background. The most prominent peak in this range is the 9,232-foot Mount Hermon, about thirty miles southwest of Damascus, thought to have been the scene of the Savior's transfiguration. The scriptures say Paul was near to Damascus at the time he received his manifestation. A tradition dating from the Middle Ages puts the site at Kokab, about twelve miles short of the city.

It was near noon. Suddenly a great light appeared, which eclipsed in splendor even the sun's bright rays. Our artist depicts the effect of that surpassing brilliance as the kneeling Paul, who had fallen to the earth, and two companions, attempt to shield their eyes from the blinding light.

No doubt Paul often testified of this occurrence in his subsequent years of Gospel preaching. Aside from Luke's account of it in Acts 9 it has been preserved for us in Paul's description to the angry crowd in Jerusalem (Acts 22) and his persuasive testimony to Agrippa and Festus (Acts 26), as well as in indirect references in his epistles (e.g.: *Galatians* 1:13-16). The three detailed accounts compare well for consistency in the King James Version of the Bible, except for the point of what Paul's companions saw and heard. Joseph Smith's Inspired Revision of the Bible clarifies that point by rendering Acts 9:7 as a close parallel of Acts 22:9, as follows:

And they who were journeying with him saw indeed the light, and were afraid; but they heard not the voice of him who spake to him.

The imaginative observer might almost find in the facial expressions in our picture the diverse responses represented — simple fear and bewilderment in the standing man, a complex of emotions in Paul as the pattern of his old life disintegrates before the gleaming promise of the new.

The accounts do not specify that Paul saw Jesus on this occasion — and it seems unlikely, since he "could not see for the glory of [the] light" (Acts 22:11), and remained blind until healed by the power of God. In showing a figure amidst the light the artist may be interpreting Ananias' word "appeared" in Acts 9:17, or he may be merely indicating the known but invisible source of this glorious manifestation.

— H. George Bickertstaff.



BM 90

BM 92

BM 89

That We May Always Remember Him

A Flannelboard Story by Marie F. Felt

It was in Jerusalem, just before the Passover, that Jesus took His disciples to an upper room. He knew He would soon be leaving this earth, and He wanted them always to remember Him and the things He had taught them.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood . . . which is shed for many for the remission of sins. (Matthew 26:26-28.)

What Jesus meant was that the bread was to remind them of His body and the wine (water) of His blood. When they partook of the bread and wine (water), He wanted them to think about Him and remember what He had taught them.

Soon after this, Jesus Christ, the Son of God, was put to death. [End of Prologue.] Throughout the world there was darkness and great destruction. It was God's way of letting people know what a terrible thing some people had done to Jesus Christ, our Savior.

Far across the ocean from Palestine, in another land to which our Heavenly Father had led them, lived a people known as the Nephites. At the time of Jesus' death, great earthquakes, fires, lightning, thunder, whirlwinds, and other natural destructions occurred. Highways were broken up, many smooth places became rough, and many buildings fell to the ground. It was dark as night, and the people were frightened.

After three days the darkness lifted and the land again became light, and very still. The Nephites gathered around the temple in the land Bountiful. They talked with each other about what had happened and of the great changes that had taken place. They spoke of Jesus and what had happened to Him.

As they were doing this, they heard a voice say, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

(For Course 5, lesson of January 28, "We Pray to Our Heavenly Father in the Name of Jesus Christ"; for Course 7, lessons of January 21 and March 31, "Church Prayers" and "The Sacrament"; for Course 9, lesson of November 19, "A Latter-day Saint Partakes of the Sacrament"; for Course 29, lesson of February 4, "The Sacrament of the Lord's Supper"; to support family home evening lesson 10; and of general interest.)

As they looked up to heaven, they saw a man descending out of heaven. He was clothed in a white robe and came and stood in the midst of them. The people said not a word, they were so astonished.

Graciously this man stretched forth His hand and said, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.)

As Jesus spoke these words the multitude bowed down before Him. They remembered that it had been prophesied that Jesus would return and show Himself to them after His ascension into heaven. [End of Scene I.]

With great kindness Jesus invited all the people to come and see where He had been wounded; the prints of the nails that had been driven through His hands and His feet. As they looked and felt, they knew for sure that it was the same Jesus of whom the prophets had written and spoken. They shouted, "Hosanna! Blessed be the name of the Most High God!" (3 Nephi 11:17.) Then they bowed down at the feet of Jesus and worshipped Him.

Jesus asked that Nephi come forward. Nephi bowed low before the Lord and kissed His feet to show his love.

As he stood before Jesus, the Lord said to him, "I give unto you power [the priesthood] that ye shall baptize this people when I am again ascended into heaven." (3 Nephi 11:21.) Then He called others who, like Nephi, had loved the Lord and kept His commandments. To them Jesus gave power (the priesthood) to baptize. He then taught them the prayer to say when they performed this ordinance and how it should be done.

Many other things He taught and did during the three days He was there, and the people were amazed and grateful. [End of Scene II.]

So that the people would remember Him after He had gone, Jesus instituted (set up and established) the sacrament, as He had done in Jerusalem. Each time they partook of it He wanted them to remember Him and what He had taught them. He blessed the bread and the water with the same prayers that we hear the priesthood say at the sacrament table today. If you listen carefully, these are the words you will hear as the bread is being blessed:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify [make sacred] this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen. (Moroni 4:3.)

Then He told them that if they did this and would always remember Him, they would be blessed.

Then Jesus blessed the wine. (We use water now. Our Heavenly Father has said that we should since the wine we have now is not as pure as it was in Jesus' day.) These are the words He said, and they are the same words that you will hear as the water is being blessed:

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine [water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may always have his Spirit to be with them. Amen. (Moroni 5:2.)

When the disciples had passed the bread and wine (water) to all who were there, Jesus said,

... Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. (3 Nephi 18:10.)

Jesus then spoke to the disciples whom He had chosen to teach and lead the Nephite people. He

told them they should see that no one partook of the sacrament who did not keep the Lord's commandments. Instead, they should teach him what was right and then if he repented and obeyed the commandments, they could baptize him and offer him the emblems of the sacrament.

When Jesus told them "Good-bye," He explained that it was necessary for Him to return to our Father in heaven. He then touched each one of the disciples. Right after that a cloud came over the multitude, and the people could not see Jesus. The disciples did, however. They watched Him ascend right up into heaven where our Heavenly Father lives. [End of Scene III.]

Quite a long time after this, Jesus Christ came again to this earth. This time our Heavenly Father was with Him. They appeared to a young boy named Joseph Smith who had prayed for an answer to a very important question. He asked which of all the churches on the earth at that time was right and which one he should join. He was told not to join any of them, since none of them was right. [End of Scene IV.]

Later, in 1830, Joseph Smith was privileged to reestablish the right Church under the direction of our Heavenly Father and Jesus Christ.

In the Doctrine and Covenants, section 20, verses 75 to 79, we find the instructions which Joseph Smith received concerning the sacrament, who is to take it, and the prayers to be said when it is blessed. These instructions and the prayers are exactly the same as Jesus Christ gave to the Nephites.

THE LAST SUPPER



In all three periods of time and in different lands, Jesus gave the same instructions, so that all people may always remember Him. [End of Scene V.]

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

Picture of Jesus and the disciples at the Last Supper. The teacher may use the centerspread, "The Lord's Supper" and the flannelboard story, "The Last Supper," *The Instructor*, June, 1960, or other suitable pictures of this event. To be used for the Prologue.

A temple (BM88). To be used in Scene I.
A group of Nephites (BM89). To be used in Scenes I, II, and III.

Jesus in a white robe (BM90). To be used in Scenes I and II.

Jesus setting apart Nephi (BM91). To be used in Scene II.
Nephi passing the bread and wine to a Nephite (BM92). To be used in Scene III.

Joseph Smith prays and receives instructions from God. He restored the Church and received instructions concerning the sacrament for our day. (A picture may be used or the flannelboard story, "The Courage of a Youthful Prophet," *The Instructor*, December, 1965.) To be used in Scene IV.

Priests kneeling, as one says the prayer which Jesus has taught them to say, to bless the bread or water before it is passed to the congregation (ML54). To be used in Scene V.

Order of Episodes:

PROLOGUE:

Scene: In the upper room.

Action: Jesus tells His disciples that He is leaving soon. He gives them the emblems of the sacrament by which they are to remember Him.

SCENE I:

Scenery: An outdoor scene with a temple in the background.

Action: People are seen looking toward heaven, as Jesus descends to them. As He draws near, they know and worship Him. (To supplement this scene teachers may use Centerspread, "Jesus Christ Appears Unto the Nephite People," *The Instructor*, December, 1962; also the flannelboard story, "Christ Among the Nephites, Parts I and II," *The Instructor*, November and December, 1959.)

SCENE II:

Scenery: Outdoor scene, same as Scene I.

Action: Jesus shows the wounds in His hands and feet. The Nephites know He is Jesus. He gives the priesthood to Nephi and others He has chosen. [Use flannelboard figure (BM90) for first part, then replace with (BM91).]

SCENE III:

Scenery: Outdoors, the same as Scenes I and II.

Action: As the people are seated and gathered around, Jesus calls Nephi and others to Him. He instructs them concerning the sacrament, the prayers to be said, and who is to partake of it. They are seen passing the emblems to those assembled.

SCENE IV:

Scenery: The Prophet Joseph Smith.

Action: He is our latter-day prophet who received from Jesus Christ instructions concerning the sacrament in our day. (The teacher may use the flannelboard story, "The Courage of a Youthful Prophet," *The Instructor*, December, 1965.)

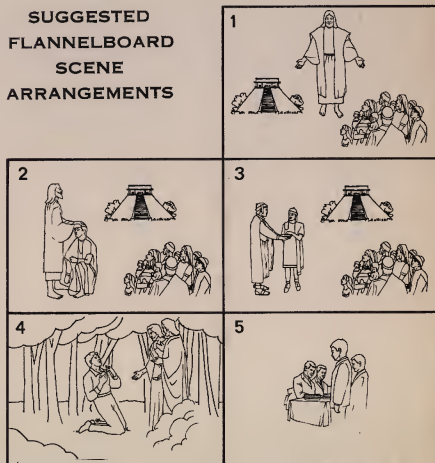
SCENE V:

Scenery: Indoor scene of a modern-day chapel.

Action: The sacrament is being blessed by priests.

Library File Reference: SACRAMENT.

SUGGESTED FLANNELBOARD SCENE ARRANGEMENTS



RELIGION AND MORALITY (Concluded from page 440.)

ness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (Doctrine and Covenants 121:36, 37.)

IMPLICATIONS FOR TEACHERS

Teachers of the gospel would do well to keep this dual focus in mind, never teaching theology as though it were unrelated to the moral life here and now, but always strengthening moral teachings with an undergirding of faith in God and Christ and their moral attributes and purposes. Our youth must not

grow up believing in God and the Church while lacking in personal integrity and reverence for the lives of each other. Missionaries must not be led to teach the gospel of Jesus Christ with an eye single to baptism; they, too, must be taught to teach with integrity and love, or the gospel they teach will not be the gospel of Jesus Christ.

All of us would do well in our teaching and in our living to do justly, to love mercy, and to walk humbly with our God.

Library File Reference: TEACHERS AND TEACHING.



FACULTY MEETING AND SPIRITUAL GOALS

Superintendents

Have you ever thought of letting someone drive your car who has not taken driving lessons, or of putting a group of men to work without telling them what to do? You will have the same experience, superintendents, in running a Sunday School without a faculty meeting.

The Sunday School superintendent is expected to give to the ward council the names of all members of the various classes who are not in regular attendance. This information comes to the superintendent through the faculty meeting. When meeting together the faculty may often receive suggestions from each other on how to retain the interest of their students and keep them coming to Sunday School. Teacher enlistment of students is always encouraged so long as there is a pupil-teacher relationship.

Another important objective of faculty meeting is to help teachers more effectively change the lives of members of the Sunday School for the better. Faculty meeting is the principal opportunity for training teachers who are in service.

First, an understanding is reached between the superintendency and members of the faculty. They agree that the superintendency, coordinator, and teacher trainer will visit each of the Sunday School classes. This may be done either by appointment, or by the agreement of teachers that visits may be made at any time the superintendency desire. Based

upon these visits the superintendency, coordinator, and teacher trainer are then informed as to the teaching improvement which is needed in their faculty.

Then, in the opening exercises of faculty meeting, the teacher trainer presents teaching principles directed to the needs of the faculty. Following the general meeting the faculty may meet in one, two, or three groups. If it meets in one group, the teacher trainer or others who may be called will conduct a 45-minute training program to assist teachers with new and improved methods of presenting their lessons and interesting the children.

Or the teachers may be divided into groups, a child group, a youth group, and an adult group, where members of the superintendency will preside. The teacher trainer will assist the superintendents in instructing these groups. The coordinator will assist the superintendent in the child group.

At stake leadership meetings the superintendency will learn how to conduct the groups and become efficient in supervision.

President McKay has said that there is no greater call than to teach the youth of the Church. To teach the gospel effectively is to change the lives of those who are taught. When we change them for the better, we have helped them on the road to exaltation and eternal life.

—*Superintendent*
Lynn S. Richards.

Library File Reference: SUNDAY SCHOOL
LOCAL LEADERSHIP.

Memorized Recitations

For January 7, 1968

Scriptures listed below should be memorized by students in Courses 9 and 13 during November and December. Each class should recite in unison the passage for its respective course during the Sunday School worship service of January, 1968, fast day.

COURSE 9:

(This scripture outlines some of the ways we should prepare for the second coming of the Savior.)

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."
—Doctrine and Covenants 88:124.

COURSE 13:

(This scripture teaches that a man must be called by proper authority before he can serve in the Church.)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

—*Hebrews 5:4.*

COMING EVENTS

December 24, 1967

Christmas Worship Service

Answers to Your Questions

Teaching-aids Specialist and Teacher Trainer

Q. Do the roles of the teaching-aids specialist and the teacher trainer overlap? —Sunday School General Conference.

A. The teacher trainer tells and shows the teachers how to teach and gives instructions in teaching methods and theories. The teaching-aids specialist assists teachers with their lessons on specific Sundays by making known the teaching aids that are available. For example, he might gather specific

pictorial aids in advance of each lesson and present them to the teachers to utilize during the class periods.

Agenda for Faculty Meeting

Q. Is the faculty meeting agenda flexible? —Sunday School General Conference.

A. Yes. The business meeting may be shortened or lengthened. However, the time allotted to teacher training and improvement should be held constant.

Oral Evaluations

Q. Is it permissible for the stake board to hold oral evaluations with the ward superintendencies following visits by the stake board to the wards? —Sunday School General Conference.

A. Yes. Such evaluations are recommended. They should be short and given in a spirit of constructive criticism. It is well to recognize and comment upon the good things observed.

—General Superintendency.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

Jan.	3	5	7	9	11	13	15	17	19	25	27	29
7	55-7-Cs* 57-2-Cs* 64-2-66	60-2-52* 60-3-96 62-3-80 62-4-Isbc	52-1-Cs* 52-2-Cs* 64-2-56 65-9-Cs 66-3-113	62-2-44* 66-3-84 66-4-132	57-4-Cs 57-8-Cs 57-9-Cs 58-6-Cs* 66-3-114	59-12-Isbc 66-11-Cs	61-2-Isbc 63-12-452	61-5-Isbc 62-2-64*	59-9-Cs 60-3-76 65-4-28 66-5-Cs	66-11-426 67-5-198	64-2-60 65-1-Isbc 66-2-45	52-11-Cs* 58-2-Isbc 60-3-106 65-12-Isbc 66-5-Isbc
14	58-11-Cover 65-3-Fbs 66-6-Cover, 208	66-2-73 66-3-84 67-6-222	60-2-68* 62-2-48* 64-6-Fbs 66-3-118 66-2-41 66-3-112 66-4-Cs	60-2-65,* 84 62-2-50* 66-3-118 66-4-130	57-12-Cs 66-3-114	60-2-40 60-6-Cs* 64-2-52 66-4-121, 130 67-5-177	62-3-84 63-12-452	55-8-Isbc* 63-6-Cs	53-9-Cs 59-9-Cs 63-2-Isbc 66-4-Cs 66-5-Cs	62-2-64* 65-1-Cs 66-2-58 66-4-136 66-7-247	60-2-46 60-3-75, 76 65-2-46 66-8-302	54-11-Cs 59-9-Cs 66-7-250
21	55-7-Cs* 55-12-Cs 60-2-Cover,* 64 62-3-Cover 65-2-Cs 66-8-309	67-7-258	52-1-Cs* 65-11-Fbs	57-11-Cs 60-2-65* 64-2-58 62-3-91 63-9-94, Fbs 66-7-CR	57-11-Cs 58-2-Cs 58-3-Cs 62-3-91 66-3-86	60-2-42* 66-3-86	52-3-Cs 64-10-376	55-8-Isbc* 65-4-Isbc 67-4-Cs	60-2-37* 60-3-109 62-2-Isbc*	62-2-55* 64-2-62 65-1-Cs	64-2-45 66-2-53	64-6-216 66-4-123
28	52-10-Cs* 56-12-Cs* 60-2-Cs,* 55	64-6-Fbs 66-3-113	61-11-Fbs 65-5-25	56-10-Cs* 57-2-Fbs 60-3-100, 108 65-3-Cs 66-4-136 66-7-Cover, 268	58-4-Cs 64-2-64 66-3-100	52-6-Cs* 62-2-46* 64-8-Cs 65-2-Fbs	52-3-Cs 53-1-6, Cs* 64-10-376	65-2-41 67-9-372	60-2-37* 60-3-86	62-2-55* 64-2-62	60-3-78 62-2-64* 66-2-48 66-3-92 66-4-132	60-3-83, 106 66-2-56

THE PARABLE A TEACHING DEVICE

by Wendell T. Jackson*

Just as understanding and practice in the use of hand tools gives skill and proficiency in their use, so also appreciation and application of the parables lends power and effectiveness to their use in the presentation of gospel principles. Jesus Christ is the greatest exemplar in teaching by the parable. Since we are engaged in teaching His gospel, we should improve our use of the device He employed so well.

The parable is an ancient invention for relating physical experiences to principles of spirituality:

It is a brief narrative or descriptive allegory founded on real scenes or events as occur in nature and human life, and usually with a moral or religious application.¹

The antiquity of the parable is attested by its use in the Old Testament (*II Samuel 12* and *Isaiah 5*) and in the new Testament.² The Bible Dictionary³ introduces comments on parables by noting:

Most great teachers, especially Oriental teachers, have used some form of the parable or myth in their instruction; but not so exclusively as Jesus at one period of His ministry. During part of the Galilean ministry the Evangelists record that "without a parable spake he not unto them." (Mark 4:34.)

Geikie tersely says: "Others have uttered parables, but Jesus so far transcends them, that He may justly be called the Creator of this mode of instruction."⁴ The parables of Jesus still influence us today, because of their simplicity of form and depth of content. Each tells a story about people involved in things which happen in real life. Except for questions, parabolic instruction does not depend upon any figures of speech for effect but consists of simple, direct narration.

Jesus' parables were based upon many subjects, each within the experience of His hearers. For example: based upon the simple matter of etiquette on the order of seating at wedding feasts, Jesus

taught a vivid lesson on humility; he related the joy in heaven over the repentance of a sinner to the happiness of a woman who found the lost portion of her budget money; he spoke of degrees of love in terms of forgiveness of debts; and good influence, in terms of salt.

Certain subjects of the parables are not within our own experience, e.g., preserving wine in bottles made of animal skins and discarding salt because of its loss of savor. But the equivalents of these are easily found. For example, how often do you put new things in old paper sacks? Do you try to repair your old electric light bulbs? Do you reverse your collars more than once? The vanilla pod is still used by many people to flavor foods by dipping the pod in the food repeatedly until the flavor is extracted. The savorless pod is then cast out.

The parable appeals to many people because it is primarily a human-interest story. It conveys religious truths in proportion to the faith and experience of the hearers. To certain of the people in the days of Christ, parables were only stories—"seeing, they see not; and hearing, they hear not"; but to others they were a means of understanding the mysteries of the kingdom of heaven. (*Matthew 13:10-17; Mark 4:10-13; Luke 8:9, 10.*)

The parables of Jesus are best appreciated in the light of their original settings, such as the particular soil conditions of Palestine and the methods of sowing grain as described in the Parable of the Sower. What do people do today that is equivalent to enemies sowing tares in a neighbor's wheat field? Within your own experience, what seed would you choose to illustrate the Parable of the Mustard Seed? Imagine the problem that would arise were employers to pay their laborers according to the scale in the account of the Parable of the Laborers in the Vineyard. Why do certain bottles nowadays bear the notice: "Not to be reused"? Did this idea come from the parable about not putting new wine in old bottles? Students need to be given a clear understanding of the conditions known to the original hearers of these parables.

Modern parables should be drawn from daily life and based on well-known subjects, such as going to school, driving automobiles, following recipes, studying lessons, taking tests, or any number of other activities. Parables from these subjects can illustrate important spiritual values. For example: Mortality is a school in which a man enrolls for instruction and training. He has many teachers, but the most important ones are his parents who introduce him to the curricula and guide him in the course he elects to follow. In process of time

*James E. Talmage, *Jesus the Christ*; page 304, Note 10.

¹Wendell T. Jackson, *The Subjects and Teachings of the Parables of Jesus Christ*, a compilation.

²See "A Concise Bible Dictionary," page 114 in *The Holy Bible*, specially bound for the Church of Jesus Christ of Latter-day Saints, distributed by Desert Book Company, Salt Lake City, Utah.

³James E. Talmage, *Jesus the Christ*; page 303, Note 9.

⁴Wendell T. Jackson has served as both stake and ward Sunday School superintendents, counselor in a bishopric, organist, stake missionary and Sunday School teacher. He served in the Swiss Mission (1937-39), and in the Central States Mission (1940). He has a degree from the University of California at Berkeley (B.S., 1949). He is presently research chemist for the Hexcel Corporation. His wife is the former Margie Seager, and the couple has two children. They are members of Danvill Ward, Walnut Creek (California) Stake.

he also becomes a teacher and introduces others to the school. Some students leave the school before the term is out, while others waste their time; but some study diligently because they have caught the vision of preparation for the future. The degree

which every student receives at graduation from mortality is directly related to his knowledge and obedience to the truths learned in school. Which degree will you take?

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

SUBJECTS AND TEACHINGS OF THE PARABLES OF JESUS CHRIST

For study let us place the New Testament parables in the following classifications of human interest:

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Agricultural Economy 2. Architectural Economy 3. Business Economy 4. Home Economy | <ol style="list-style-type: none"> 5. Human Attributes and Relations 6. Marriage Customs and Etiquette 7. Occupational Experience |
|---|--|

SUBJECT	PARABLE AND TEACHING	REFERENCES
1. Agricultural Economy		
a. Various soil conditions	THE SOWER Shows how different people respond to the truths of the gospel.	<i>Matthew 13:3-23</i> <i>Mark 4:3-25</i> <i>Luke 8:5-18</i>
b. Unattended growth of seeds	SEEDS GROWING SECRETLY Indication of the vitality of the seeds of truth.	<i>Mark 4:26-29</i>
c. Growing seeds and processing the harvest	THE WHEAT AND THE TARES The righteous and wicked will live together until the day of burning.	<i>Matthew 13:24-30</i> <i>Matthew 13:36-43</i>
d. The seed versus the full-grown herb	THE MUSTARD SEED Shows the power and growth of the kingdom of God.	<i>Matthew 13:31-35</i> <i>Mark 4:30-34</i> <i>Luke 13:19</i>
e. Unproductive tree	THE BARREN FIG TREE A warning to the covenant people to bring forth fruit of repentance.	<i>Luke 13:6-9</i>
f. Hiring and paying farm labor	LABORERS IN THE VINEYARD Emphasizes the importance of having joy in the Lord's work and not being concerned with payment.	<i>Matthew 20:1-16</i>
g. Rendering farm accounts	THE WICKED HUSBANDMAN A warning to the priests and teachers of Israel that because of their rejecting the prophets and killing John the Baptist and Jesus, the kingdom of God is given to others.	<i>Matthew 21:33-46</i> <i>Mark 12:1-12</i> <i>Luke 20:9-18</i>
h. Prognosis by plant growth	THE FIG TREE LEAVES Indication for the need of vigilance at the imminence of the kingdom of God.	<i>Matthew 24:32-33</i> <i>Mark 13:28-29</i> <i>Luke 21:29-33</i>
i. Farm work assignments	THE TWO SONS A warning to the chief priests, scribes, Pharisees, and elders of the people of Israel to repent.	<i>Matthew 21:28-32</i>
2. Architectural Economy		
a. Temples	THE TEMPLE Foretelling of the resurrection of the body as the temple of the Spirit.	<i>John 2:19-22</i>
b. Foundation materials	FOUNDATION ON A ROCK OR ON SAND The wisdom of acting upon the truth when it is heard.	<i>Matthew 7:24-27</i>
c. Cost estimating	THE TOWER Admonition to examine willingness to sacrifice before accepting the gospel.	<i>Luke 14:25-30</i>
d. Locations	THE CITY ON A HILL Declaration that goodness cannot be hid but will be recognized.	<i>Matthew 5:14</i>
e. Functionality (Entrance gates)	THE CLOSED DOOR Advising all to strive to enter in at the strait gate.	<i>Luke 13:23-30</i>

(Continued on following page.)

THE PARABLE—A TEACHING DEVICE (Continued from preceding page.)

SUBJECT	PARABLE AND TEACHING	REFERENCES
3. Business Economy		
a. Debts due	THE TWO DEBTORS He loves most who is forgiven most.	Luke 7:36-50
b. Mineral rights	THE HIDDEN TREASURE When the true Church is found, membership in it is worth all our possessions.	Matthew 13:44
c. Investment in pearls	THE PEARL OF GREAT PRICE The kingdom of heaven is worth all one has, once he has sought and found it.	Matthew 13:45-46
d. Overwhelming debts	THE UNMERCIFUL SERVANT As we forgive others, so shall we be forgiven.	Matthew 18:23-35
e. Stock piling	THE FOOLISH, RICH MAN Indication of the folly of seeking and laying up material treasures instead of spiritual blessings.	Luke 12:13-21
f. Small weights	THE TEN POUNDS The future kingship of Christ, rendering of accounts of His trusted servants, and the judgment of rebellious people.	Luke 19:11-27
g. Mismanagement and malfeasance	THE UNRIGHTEOUS STEWARD The spiritually minded should prepare for their future with as much zeal as the worldly minded make provision for the only future they know.	Luke 16:1-13
h. Investment of resources	THE TALENTS The Lord will recompense those who improve their talents, whether they have many or few.	Matthew 25:14-30
i. Delegating authority	THE WATCHFUL SERVANT Admonition to be prepared for the unexpected coming of the Son of Man.	Mark 13:34-37

4. Home Economy		
a. Using candles	THE CANDLESTICK Let your light shine before men.	Matthew 5:15
b. Repairing old garments	NEW CLOTH ON OLD Suggestion of the newness and completeness of the gospel of Jesus Christ.	Matthew 9:16 Mark 2:21 Luke 5:36
c. Preserving wine	NEW WINE IN NEW BOTTLES Independence of the new revelation of the gospel. It superseded the law of Moses.	Matthew 9:17 Mark 2:22 Luke 5:37-38
d. Selecting wine	OLD WINE AS AGAINST NEW Statement of man's reluctance to accept new ideas.	Luke 5:39
e. Leavening bread	THE LEAVEN Indication of the vitalizing and developing influence of the gospel of Jesus Christ.	Matthew 13:33 Luke 13:20-21
f. Budget money	THE LOST COIN The joy of our Father in heaven and of the angels over the repentance of one sinner.	Luke 15:8-10
g. Quality of salt	THE SALT OF THE EARTH As followers of Jesus we must keep His commandments or lose our influence for good among men.	Matthew 5:13
h. Inventory	THE KING GOING TO MAKE WAR We must be willing to sacrifice all or we cannot be Christ's disciples.	Luke 14:31-33

5. Human Attributes and Human Relationships

a. Compassion	THE GOOD SAMARITAN If we would inherit eternal life, we must love God and show compassion to all men.	Luke 10:25-37
b. Importunity versus friendship	THE FRIEND AT MIDNIGHT If we, being evil, know how to give good gifts, how much more shall our Heavenly Father give the Holy Spirit to them who ask.	Luke 11:5-13

SUBJECT	PARABLE AND TEACHING	REFERENCES
c. Faithfulness	THE WATCHFUL SERVANTS We must live righteously while waiting for the Lord to come. To whom much is given, of him much will be required. Much is given to us and much is expected.	Luke 12:35-48
d. Self-righteousness versus humility	THE PHARISEES AND THE PUBLICAN "... For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."	Luke 18:9-14
e. Qualified assistance	THE MOTE AND THE BEAM We must correct our own shortcomings before assaying to correct others.	Matthew 7:3-5 Luke 6:41-42
f. Family love	THE PRODIGAL SON The great joy that should be shared by all at the repentance and return of one who was lost.	Luke 15:11-32
g. Rich man versus a beggar	THE RICH MAN AND LAZARUS We must have love and compassion for others and believe in the prophets.	Luke 16:19-31
h. Judge and justice	THE IMPORTUNATE WIDOW "... To this end, that men ought always to pray, and not to faint."	Luke 18:1-8
i. Attitudes of servants	THE FAITHFUL VERSUS THE EVIL SERVANT Be ever watchful for the coming of the Lord.	Matthew 24:42-51
j. Masters and servants	THE MASTER AND SERVANT SUPPING We deserve no thanks for doing that which we are commanded to do.	Luke 17:7-10

6. Marriage Customs and Etiquette

a. Seating at wedding feasts	THE WEDDING FEAST "... Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."	Luke 14:7-11
b. Invitations to supper	THE GREAT SUPPER If the covenant people, Israel, refuse to partake of the gospel because of worldly distractions, it will be given to others.	Luke 14:16-24
c. Marriage feasts	THE ROYAL MARRIAGE FEAST Even the covenant people shall lose their promise except by demonstrated merit, while heathens and sinners by repentance and obedience shall merit salvation.	Matthew 22:1-14
d. Bridal procession	THE TEN VIRGINS We must watch and diligently prepare for the coming of the Son of Man.	Matthew 25:1-13

7. Occupational Experience

a. Using the draw net and sorting the catch	THE DRAW NET All men will be exposed to the gospel, and the just will be separated from the wicked.	Matthew 13:47-50
b. Searching for sheep	THE LOST SHEEP It is the will of the Father that no one be lost.	Matthew 18:12-14
c. Finding lost sheep	THE LOST SHEEP The joy in heaven over one sinner that repenteth.	Luke 15:3-7
d. Shepherding	THE GOOD SHEPHERD Telling of the love of the Good Shepherd for the sheep, as against the attitude of thieves and hirelings.	John 10:1-18
e. Separating sheep from goats	THE SHEEP AND THE GOATS Separation of the righteous from the wicked and reasons for blessings and judgment.	Matthew 25:31-46

OUR WORSHIPFUL HYMN PRACTICE

Senior Sunday School Hymn for the Month of January, 1968



HYMN: "All Creatures of Our God and King"; author, St. Francis of Assisi; music dating from 16th century Germany; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 4.

As we join together in worship during the first month of the New Year, with our hearts still warm from the holiday season and with the expectation of a more productive, more gratifying, more useful year ahead of us, let us once again look to the Giver of Life for His manifold blessings unto us. We are reminded that many charming Christmas carols and much of the folklore with which we are familiar depict the animals and birds in attitudes of worship at the crib of our Savior. So it was that a devout man one day during the early thirteenth century became so rapt in wonder at the handiwork of God and so full of fervor in his awareness of these great gifts to humankind, as well as the forces through which his Heavenly Father had provided them, that he gave utterance to what has since been called a "Hymn to the Sun," from which the text of the present hymn is taken. Lest the idea of a "Hymn to the Sun" be considered sacrilegious, we are reminded that in the original hymn St. Francis drew the analogy between the glory of God the Father and the brilliance of the sun. The literal translation of the first stanza by Matthew Arnold is as follows:

Praise be my Lord God with all His creatures, and especially our brother the sun, who brings us the day and who brings the light; fair is he and shines with a very great splendor: O Lord, he signifies to us, Thee.

William Henry Draper gave us the present version in 1910.

Perhaps no hymn in the entire hymnbook is more deserving of the adjective "majestic," than this one. Its broad, stately phrases are eminently singable; and congregations everywhere are uplifted and made more aware of the reasons for worshiping through singing this great paean of praise.

To the Chorister:

In the September issue of *The Instructor* a definition of the word *hymn* was given (page 364). Significant in this definition was the word *praise*, and this is the attitude which should pervade the singing of this magnificent hymn—an attitude of joy and awe for an Almighty Father who has created the world and all its attributes for our appreciation and use. Conduct the hymn in a broad and stately manner, but without a trace of stiffness or lack of vitality. You will notice that the tempo suggested is a moderate one and should prove ideal for the desired atmosphere. A too rapid tempo will create an unnaturally hurried feeling because of the continuously prevailing quarter notes in the secondary parts. It is suggested that the most successful performance of this hymn by a congregation will be one in which everyone sings the melody. The other parts may become somewhat involved for the average congregation, but the broad lines of the melody are simple and easy to grasp, and a powerful performance can be achieved easily by unison singing. The im-

portant thing is that such a great hymn needs to be sung and appreciated by our congregations; it should soon be a favorite with everyone.

As we mention the hymn for January, let us be sure to utilize the other great hymns which have been presented in earlier months in *The Instructor*. There is little use in practicing these hymns if they are forgotten as soon as the month is over. Look into recent issues of *The Instructor* and use these hymns regularly in the worship service. The assumption that most congregations are satisfied not to learn anything new is largely false. Why go to Sunday School at all if learning is not important? Make one of your resolutions for the New Year to commit to regular Sunday School usage the store of new and worthwhile hymns being studied monthly in "Our Worshipful Hymn Practice."

—Ralph Woodward.

January Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "This is my commandment, That ye love one another, as I have loved you."²

¹John 7:17.
²John 15:12.

Junior Sunday School Hymn for the Month of January, 1968

HYMN: "Thanks To Our Father"; words by Robert Louis Stevenson; music adapted from Franz Haydn; *The Children Sing*, No. 7.

Many imaginative and yet appropriate ways of intriguing children with joyful participation in musical worship are in use in the Junior Sunday Schools of the Church. Let us examine a few of these with this month's hymn:

The Sunday School chorister has prepared a large poster with each month of the year in sequence. Above the name of each month is a scene typical of that month. (A brief discussion of the year, its months and its seasons, might be in order.) A child is invited forward to gently lift off the scene for January. The scene is turned over to reveal a picture of a child worshipping in Sunday School and the title of the hymn of the month, "Thanks To Our Father." (Discussion of things we are thankful for at the close of Christmas season and the start of a new year.) Read the words of each verse, accompanied by a suitable picture, with children reciting the words of each phrase after you.

"Boys and girls, Sister Foster

has come this morning to play the tune to our words on her violin (cello, flute, or whatever quiet instrument is available in your ward). Listen as she plays the first verse. . . ." (The children listen.)

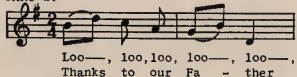
"Now I will sing the words of the first verse as Sister Foster plays it."

Then, "Would you like to sing with Sister Foster this time?"

Ordinarily we should not ask children to sing a hymn after only two hearings, but this hymn is basically only four measures repeated and very easy to learn. Probably there will be a few uncertainties which can be overcome, as follows:

"This time let's notice how the melody goes up and down as Sister Bently plays the first part (7 notes) of the hymn. Then Sister Foster will play the first part on the violin, and we will sing with her on 'loo,' showing with our hands how the music goes up and down.

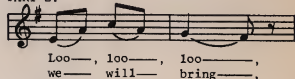
PART 1.



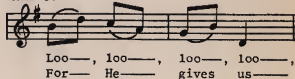
"Now let us show the up-and-down, but we will do something with our voices which the piano and violin cannot do even as they play along with us: we will sing the words."

Have the children do similarly with each segment: listen to the piano; sing on "loo," showing pitch levels with the hand along with the violin; then sing the entire song that far, as both piano and violin play the melody with them.

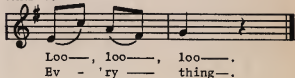
PART 2.



PART 3.



PART 4.



On subsequent Sundays teach the other three verses with visual aids, so that eventually each picture serves to remind the children of the meaning of its verse.

Musically the children will learn to recognize that the third fragment is the same as the first. They can learn to feel the pulse of the music by gently clapping the stress note (indicated by the bar line in front of it in the music) and snapping or just pressing the fingers together for the weak pulse: (This need not lead to boisterousness if the chorister remains quiet and dignified and sets an example of gentleness. This method is invaluable in helping children come to understand the

(Concluded on page 454.)

Organ Music To Accompany January Sacrament Gems

Darwin K. Woldford





Art by Jerry Horston.

A prison chaplain discusses the problem of repentance as . . .

A Convict Talks About Confiding

*by Alan Baird**

selor, consider this interview which took place in my office recently:

Convict: I don't feel I can face the ward back home. They will look down on me for having been here and won't want their children to associate with me.

Chaplain: Has anyone in the ward said anything to you to make you feel this way?

Convict: No, but that's the way it will be because of the things I've done. I just can't get close to God in here.

Chaplain: It isn't because you're in *here* that you can't get close to God. Many have found God in here and come close to Him. It's an individual thing and it's possible to become close to God, no matter where you are. Maybe it's you who has moved, instead of God.

Convict: Well, the things I've done are pretty serious and you can't be forgiven for them. Oh, I guess you can be forgiven, but it's pretty hard.

Chaplain: Would you like to tell me about them?

Convict: No.

Chaplain: Why not?

Convict: Because you're high up in the Church.

Chaplain: Do you feel I will think less of you if you tell me?

Convict: Yes.

Chaplain: I'm curious to know why you feel this way. Is there anyone it doesn't bother you to talk to?

Convict: Yes, it doesn't bother me to tell my friends here.

Chaplain: Why not?

Convict: Because they have done the same kinds of

THE scriptures indicate our Heavenly Father's feelings of love toward all of His children. In spite of our sins He anticipates with great joy our return to Him through repentance.¹

Repentance is the second great principle of the gospel, and its unqualified necessity is probably as well understood by the members of this Church as any other teaching. However, knowing the importance of repentance and actually repenting are two completely different things. It is easy for us to tell someone else to repent and then feel a sense of gratification that we have steered the wrongdoer back to God. In reality, our well-intentioned advice probably has turned him further away from both ourselves and God unless the proper relationship has been established beforehand.²

How, then, do we as parents, bishops, or teachers, establish a proper personal relationship and help bring others to repentance? Success in this area probably will bring joy to more lives than almost anything else we can do; yet it could well be one of the most difficult undertakings of our lives. To illustrate some of the inner personal struggles facing a person in need of repentance, as well as his coun-

(For Course 17, lesson of January 7, "Life and Teachings of Jacob"; for Course 25, lessons of January 14 to February 4, "Return Unto Me," "Turn Around and Face the Light," "I'm Sorry," and "Redressing Wrongs"; for Course 27, lesson of January 28, "Repentance"; for Course 29, lesson of December 31, "Repentance"; to support family home evening lessons 15, 17, and 19; and of general interest.)

¹Study Luke, chapter 15—especially verses 7, 10, and 24.

²For a more complete appreciation of this concept, read Stephen R. Covey, *Covey Under Cover*, Extension Publications, Brigham Young University, Provo, Utah, 1966; pages 60-67.

*Alan Baird is full-time chaplain at the Utah State Prison. He attended Utah State University and earned a degree from Brigham Young University (B.S., 1958). He served in the Central Atlantic States Mission (1960-62) and has held assignments in Sunday School, MIA, and priesthood groups. He married Frisella Ann Boswell; they have seven children and are members of Manila Ward, Timpanogos (Utah) Stake.

things, so they don't condemn me or look down on me for the things I've done.

Chaplain: What kind of people bother you?

Convict: Oh, bishops and counselors, the stake president.

Chaplain: Anyone else?

Convict: My parents.

Chaplain: Why?

Convict: I feel bad about what I've done and try to put it in the back of my mind and run away from it. If I tell them, they will put me down and say they don't want anything to do with me. They are a lot better than I am, so they will look down on me. Maybe this has been my problem all my life—trying to run away from what I've done.

I've gone to my aunt and uncle. The things I've gone to them with are some of the same things they have done; and I feel they understand me better.

I've never been able to go to Mom and Dad when I've had a problem. I've always gone to someone else. One time I went to Mother with a problem, but she just laughed at me and shrugged it off. Ever since then I've just never been able to go to them because I felt they didn't care.

Chaplain: What would someone have to do before you felt you could go to him?

Convict: Before I could go to the bishop or someone like that, I would want to know that he would have understanding—he could show me he knows how I feel.

Chaplain: How would a person who has never done these things be able to demonstrate this to you?

Convict: Well, he could show understanding by taking a special interest in me and by listening—then tell me how to change the things I've done.

POINTS TO PONDER

What part did the convict's self-image play in his behavior? How do you suppose he developed that self-image?

Why did he feel more comfortable with others like himself?

What part did his despair play in the apparent hopelessness of his situation? What could you do to help him overcome this feeling?

Why is it difficult for the sinner to face people who represent God?

Was his fear and apprehension of how he expected others to treat him justified? Whether justified or not, how would you deal with it?

Why did he appear to be constantly running?

Why did he distrust others?

With whom can he talk comfortably and why?

What must I do before trying to correct someone?

What is a major barrier bishops and other representatives of God must overcome in helping the offender?

Did his sense of guilt help or hamper his efforts at repentance?

What are the characteristics of those whom I seek for advice?

Why couldn't he confide in his parents?

"That interview is very interesting," you might say, "but it is with a prison convict. What does that have to do with my child who has not made such serious errors?" It has this to do with your child:

At the time the convict acquired these feelings of not being able to talk with his mother, he was a child, not a convict. While the offense in this case may be more serious, the lessons we can learn are applicable to less serious transgressions as well and illustrate the inner conflicts which are typical in any offender, adult or child. *Can your children confide in you?*

Two lessons might be learned from this case. First, when a child of God has estranged himself from either God or man, through sin, he really does want to repent and come back. However, either through guilt, confusion, pride, or ignorance, he cannot find the way back, or he cannot muster enough courage to stay on the way alone even when he has found it. Second, we, the other members of God's family, play a very important part in the recovery process. We need to be aware that our attitude

(Concluded on following page.)

A CONVICT TALKS ABOUT CONFIDING *(Concluded from preceding page.)*

toward the offender could well determine how, when, if, or where he seeks to redress his wrongs and come back.

Study the accompanying chart to find illustrations of the importance our attitude plays in the way we act toward someone who is in need of repentance,

and his probable reaction to all of us. The lefthand column indicates two different attitudes or ways we may view the sinner. The three righthand columns reflect the impact this type of thinking could have in both our lives and his.

Library File Reference: COUNSELING.

CONCEPT		IMPLICATIONS	
My image of the sinner	How I think about him	How I will act towards him	How he will react towards me
He is a bad person.	He is a hopeless case.	With a sanctimonious attitude.	With a "get-even" attitude
	Any time spent with him would be wasted.	With disrespect. With abuse and scorn. "Stay away from me so that I do not become contaminated." "Repent or you will reap God's wrath, (and I hope you don't so you will)."	With an "I-was-right-about-society" attitude With: Distrust Suspicion Resentment Bitterness Hostility
He has inherent goodness, but his actions are bad.	He is worthwhile.	I will provide atmosphere for growth and change.	He will: Try to live up to my expectations, Desire to repent, Attempt positive change, Assume responsibility, Confide in me.
	He is capable of loving and being loved.	I will try to help him.	
	He is someone I can help.	"I trust you."	
	He wants to do better.	"Use your best judgment, my child; but whatever the outcome, I will always love you."	
	He is a child of God.		
	He is a saint who keeps trying.		

JUNIOR SUNDAY SCHOOL HYMN *(Concluded from page 451.)*

significance of the formal conducting beat used on familiar hymns and in sacrament meeting.)

After the children can sing the hymn securely, they should then be given opportunity to hear, for the first time, the contrast between the single-note melody which the pianist has used thus far and the full, written piano part in *The Children Sing*. Do not be

self-conscious about giving children a chance to listen to both ways. It is through attentive listening that the ability to sing on pitch is learned. The chorister must take the initiative in ascertaining that the invited instrumentalist and the pianist understand the two-measure fragments to be used and the sequence of: piano, violin, children singing on

"loo," and violin and piano together while children sing the words.

Time taken to make a large, attractive poster which can be used throughout the year will be well spent. As the months progress, this poster displayed prominently can help us to remember and renew hymns of former months.
—D. Evan Davis.



THE SCARLET TANAGER FAMILY

*Be patient, pretty baby birds,
For through the bright blue sky
Your mother flies on swiftest wing
To still your hungry cry.*

*Be carefree, pretty baby birds,
Your nest is safe and warm.
Your father sits on nearby limb
To keep you from all harm.*

*Be happy, pretty baby birds,
Your home is filled with love.
And God, who guards all creatures,
Is watching from above.*

—Mabel Harmer.

(For Course 3, lessons of November 12 and January 21, "Thank You for Other Daily Blessings" and "Familiar Animal and Bird Babies.")
Library File Reference: BIRDS.

As a young man recently arrived in London from my native Russia, I was one day introduced to a young gentleman—a newly appointed secretary, an American, transferred to London from his firm's New York office. I felt his firm, friendly handshake and was deeply impressed by his appearance and personality.

As he left the office, I suddenly felt impressed to speak to him. I caught up with him in the corridor of the building.

"Mr. Stuart, forgive me detaining you, but I felt a keen desire to get acquainted with you. I hope you don't mind."

"Sure not! It's a pleasure."

I opened my cigarette case.

"No, thanks," he said. "I don't smoke."

We met that evening at his hotel. He showed me several photos of his parents, his five brothers, and two sisters. He was from Montpelier, Idaho. I reminisced about my family and homeland.

Two days later he was my guest at dinner in one of the better restaurants. With the menu selected, I ordered some wine, which was brought first. I was about to fill his glass, when he put his hand over it:

"Andre, it sure is swell of you, but I do not touch liquor."

All my persuasions were to no avail.

I Am a Mormon

"I am somewhat curious," I said. "You have refused a cigarette, and now you will not share with me a drop of wine. In our home it always has been a custom to offer some wine to the invited guests. Would you mind telling me why you do not smoke or drink?"

"In our home Mother always taught my brothers and sisters and me not to smoke nor drink. To abstain from smoking and drinking is one of the principles of our religion."

Reflecting that in our Greek Orthodox faith smoking and drinking was evident among clergy as well as lay members, I ventured a question:

"What is your religion, if I may ask?"

"I am a Mormon."

"What's that? Never in my life have I heard the word 'Mormon'."

During the remainder of the evening my friend

(For Course 7, lesson of January 21, "Church Prayers"; for Course 19, lessons of December 17 and 31, and January 7, "True Teachings of Christ Restored" and "The Priesthood Is Restored"; for Course 27, lesson of February 4, "The Covenant of Baptism"; for Course 29, lessons of January 7 and 14, "Baptism" and "Mode of Baptism"; to support family home evening lessons 11 and 17; and of general interest.)

Fifty years have passed since I was baptized, years that have brought much spiritual joy and enlightenment. Yet throughout life the singular act of my baptism remains . . .

MY MOST MEMORABLE MOMENT

*by Andre K. Anastasion, Sr.**

explained to me some of the fundamental tenets of Mormonism, the logic of which impressed me very much. They seemed to be true Christian teachings in harmony with the Bible.

During the following three months of association with my new Mormon friend, I saw daily the observance of the Ten Commandments in his life. I admired his intelligence, his spiritual outlook, and his clean living.

By this time I had completely given up smoking and even my occasional drinks. And whereas before I had been very slim, subject to frequent colds and physical indispositions, now I began to feel stronger, happier, more energetic. My outlook on life was brighter.

Infant Baptism

I frequently met the Mormon missionaries, and in their lives I saw the Christian way of life and behavior. I began to study the gospel with a keen desire to know the *truth*. The Bible was my guide. With its help I understood that God the Father, His Son, Jesus Christ, and the Holy Ghost were three separate and distinct personages—the first two anthropomorphic, and the third a personage of Spirit, but of human form and dimensions. For me this was indeed new light on the Godhead in whose image and likeness we were all created.

When I came to the ordinance of baptism, I was

*Andre K. Anastasion, Sr., was born in Odessa, Russia, joined the Church in 1918, and served a six-month mission the next year. From 1940-44 he served as president of the British Mission, and was a missionary in France from 1953 to 1955. Currently he teaches a Sunday School class in Val Verda 4th Ward, South Davis (Utah) Stake. He earned a bachelor degree from London University in 1921 and has done some graduate work at the University of Utah. Brother Anastasion has translated the Book of Mormon into Russian and has taught his native language at the University of Utah and in Salt Lake City schools. He married Marie W. Mead; they have five children.



Art by Dale Kilbourn

surprised to learn that infant baptism was neither taught nor practiced by this Church, nor was it taught in the Bible! I was soon convinced of the truth of this doctrine.

Since baptism must be preceded by an understanding of the gospel, and also by repentance and evidence of good works so that the repentant sinner can be baptized for the remission of sin, I wondered, "Why should an innocent baby be baptized or christened when he is incapable of fulfilling all of the essential requirements prior to baptism? Didn't Jesus say, 'For of such is the kingdom of God?'" (Mark 10:14.)

I Was Baptized

On the evidence before me, I came to the conclusion that my own baptism, performed upon me as an infant without my knowledge, consent, or understanding, had no virtue or value before God! It shocked me to learn that *I was literally unbaptized.*

I read of that learned man of the Sanhedrin, Nicodemus, a ruler of the Jews, who came by night seeking the "teacher come from God," to whom Jesus answered, "Verily, verily, I say unto thee, Except a man [not an infant] be born of water and of the Spirit, he cannot enter into the kingdom of God." (See John 3:2-5.)

I thought, "If I were to die now, I could not enter the kingdom of God." This deeply concerned me. The evidence of the Bible was before me.

After praying earnestly one night, I awoke early the next morning with the positive conviction, the compelling assurance, that I must be baptized into The Church of Jesus Christ of Latter-day Saints.

At mission headquarters in London I was graciously received. After the authorities ascertained my understanding of the principles and ordinances of the restored gospel, I was informed that a baptismal service would be held early in the next month. So strong were my impressions regarding the need for baptism that I was a little worried.

"Supposing I get run over tomorrow? Couldn't I be baptized as soon as possible?"

There followed several more questions from the president of the London Conference, and I was grateful to learn that my baptism would be specially arranged within four days.

At the appointed hour, dressed in white, I entered the baptismal font which was filled with water to just above my waist. With bowed head I heard the sacred words:

... *Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.* (Doctrine and Covenants 20:7.)

I was completely immersed and brought up out of the water by Elder Ralph J. Pugh, my friend and brother.

My confirmation followed under the hands of President James Gunn McKay:

By the authority of the Holy Melchizedek Priesthood in us vested, we confirm you a member of The Church of Jesus Christ of Latter-day Saints and say unto you, "Receive the Holy Ghost."

A Memorable Moment

It is difficult to describe the wonderful feeling of joy and the warm glow that filled my soul. I was spiritually uplifted, and I felt the assurance that I had done right in receiving the authorized baptism of the Lord, performed by those of His servants who had been divinely commissioned and appointed to perform these sacred ordinances without any charge; ordinances freely and gladly given to anyone seeking to enter God's Church and kingdom here upon the earth under a covenant to remain faithful unto the end.

Almost fifty years have passed since that day, but the singular experience of my baptism will always remain the most inspiring and memorable moment of my life.

Library File Reference: BAPTISM.

A CRY UNTO THE LORD

by Ray M. Reeder*

Latter-day Saints are a praying people who take their practical problems to the Lord. They believe literally in the counsel given by Amulek to "cry unto God" over their daily problems of life. That Nephite prophet concluded his appeal by saying:

... Let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. (Alma 34:27.)

Many incidents could be cited of answers to the prayers of faith. All praying people experience them in both subtle and direct ways. The scriptures also abound in examples of God's overpowering providence made manifest in response to the righteous requests of His servants, the prophets. Perhaps none are more dramatic than two similar incidents, one told in the Old Testament and the other in the Book of Mormon. In *I Kings*, chapters 17 and 18, is given the account of Elijah stopping the rains from falling in Israel until he felt that the people were sufficiently humbled by the resulting famine. When he did pray for rain, his petition was granted.

... And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. ... And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. ... (1 Kings 18:42-45.)

In *Helaman*, chapters 10 and 11, we find Nephi exercising the power of God in first causing a

drought and then later relieving the curse and bringing rain for the thirsty crops.

... He [Nephi] cried again unto the Lord, saying: ... O Lord, wilt thou hearken unto me ... and send forth rain upon the face of the earth, that she may bring forth her fruit, and her grain in the season of grain. ... And it came to pass that ... the Lord did turn away his anger from the people, and caused that rain should fall upon the earth, inasmuch that it did bring forth her fruit in the season of her fruit. And it came to pass that it did bring forth her grain in the season of her grain. (Helaman 11:9, 13, 17.)

As one reads these incidents, it would appear that there was more involved than the exercising of faith—that the power of God was used by His servants in their capacity as prophets.

Charles C. Rich was a prophet of the present dispensation who enjoyed the confidence of President Brigham Young. One incident in his life illustrates his great faith in calling upon God in a time of real need. The sudden and complete answer to this prayer was as dramatic as the miraculous coming of rain described in *I Kings* and *Helaman*.

In the fall of 1849 a number of California-bound emigrants in Salt Lake City were anxious to reach the gold fields, but they knew the dangers of attempting to cross the Sierra Nevada range in winter and becoming marooned in deep snows such as had destroyed the Donner Party. But several members of the Mormon Battalion had reached Salt Lake Valley over the Old Spanish Trail via San Bernardino and Las Vegas. They had driven the first wagon known to have been used on this trail, and they assured the gold seekers that this southern route could be used safely in winter. Captain Jefferson Hunt had made two trips over the road and felt qualified to guide them to California. The emigrants hired him to escort them to the coast and proceeded to organize their party. Several groups were en route to California, but the Hunt party left Utah Valley early in October. When this company reached the Sevier River on October 12, 1849, they were joined by a group of Mormon missionaries who were traveling with pack animals under the direction of Elder Charles C. Rich. This company, together with another group which caught up with them later, was known as the Flake-Rich party.¹ About this time a group known as the Smith company joined them.

The leader of the Smith Company had information about a shortcut through the Sierra called Walker's Pass. The proposed new trail was said to be along streams where there was an abundance of feed, and best of all it was hundreds of miles shorter than the route Hunt was following.

¹John Henry Evans, *Charles Coulson Rich, Pioneer Builder of the West*, The Macmillan Company, New York, 1936; pages 180, 181.

(For Course 7, lessons of December 31 to January 14, "Why We Pray," "How To Pray," and "When To Pray"; for Course 9, lesson of December 10, "A Latter-day Saint is Prayerful"; for Course 11, lesson of January 21, "A Nation in God's Hands"; for Course 25, lesson of November 12, "The Light of Faith"; for Course 27, lesson of January 7, "The Gift of Mercy"; for Course 29, lessons of December 10 and 17, "Faith," to support family home evening lessons 9, 10, and 13; and of general interest.)

*Ray M. Reeder is a member of the faculty of Fort Lewis College in Durango, Colorado. He has taught in the Church seminaries. Born in Brigham City, Utah, Dr. Reeder earned degrees from Utah State University (B.S., 1939; M.S., 1947), and Brigham Young University (Ph.D. 1966). He served in the French Mission (1934-1937). He has written historical articles for the SUP (Sons of Utah Pioneers) News, and furnished a chapter for *Mountain Men*, Volume 2. He has served as Sunday School superintendent and in a bishopric. His wife is the former Phyllis Johnson; they have four daughters and are members of the Durango Ward, Young Slake.

In a short, exploratory journey in the proposed new direction, Captain Hunt nearly perished with thirst in the desert. When he returned to the camp, his tongue was swollen and he had had enough of the desert. He assured his company that he would assume no responsibility for their safety if they departed from the route he knew. From this point on there was dissatisfaction with his leadership because he would not venture into the unknown area.

Most of the emigrants were in favor of trying the proposed shortcut route, and all but a small number of them accordingly deserted Captain Hunt west of Cedar City and ventured out into the Escalante Desert. There were about one hundred wagons and several packer² companies involved. After leaving Hunt, the wagons found immediate trouble in being unable to traverse the Beaver Dam Wash, and some of these turned back while others stubbornly continued, with calamitous results.

These people suffered terribly in the arid desert where no easy route, in fact, existed, and little water and feed were available. Many of them died, and it is from these companies that Death Valley received its name. Some of these unfortunate travelers suffered so much from thirst that they killed an ox and drank its blood. Others tried to drink their own urine and became crazed with the suffering.

The Flake-Rich company also left the Spanish Trail and traveled in close association with the Smith packers. It soon became apparent that they were in serious difficulty because they had found no water to speak of, and their animals were exhausted and dying. Their meager canteen supplies soon were used up, and there was no way of replenishing them. At the Meadow Valley Wash Elder Rich assumed command of the Mormon brethren and proposed an immediate abandonment of the shortcut route and a return to the Spanish Trail to the south. The elders were quick to respond to his advice, and some of the Smith Company joined with them. But the southern route was many miles distant, and their lives were in immediate danger.

At this time of peril Elder Rich seems to have concluded that something must be done immediately to save the company. The following incident is recounted by one who joined the group shortly after this incident happened on November 13, 1849:

... Apostle Chas. C. Rich started out from the camp one morning, and the boys asked where he was going. He said he was just going out for a short distance and would be back soon. They thought probably he was out of his mind. He said: "I am going over here to pray for rain." They waited for him to come back, and just as he arrived in

camp the clouds were seen to arise from the south-west and the rain poured down and soaked up the ground. They got all they could in buckets and cooled off their cattle and horses. Ponds of water were left on the ground and they were all revived.³

Those who did not look upon Elder Rich as a servant of God nevertheless recognized the hand of the Almighty in sending the relief of rain:

... Capt. Smith said to Gen. Rich that the finger of the Lord was in this, for we must have suffered very much had it not been for this & probably have perished for to all appearances there was no water any nearer than Providence creek.⁴

Elder Rich says nothing of the details of what had taken place, nor of his part in the miracle:

... If ever I was thankful for a rain it was now. also all the men. we had been one day and a half without water (sic). we scooped holes and watered (sic) our animals and got plenty ourselves.⁵

George Q. Cannon was with the company as a young missionary and he observed:

I have always believed that this shower of rain was sent to save our lives. We all felt very grateful, for the providence of the Lord was very visible to us in this timely relief. . . . It is very probable that some of us, and perhaps all, would have miserably perished in that desert if the rain had not fallen.⁶

One of the members of the Flake-Rich Company adds the information that the storm developed rapidly, almost in a matter of minutes:

While on this mountain I discovered a small cloud rising in the southwest. I said to Cap. Smith it is going to rain. He answered and said, "Why, it hasn't rained here since Noah's flood." I said to him we must get down from here to our mules. . . . By the time that we arrived to where our mules were . . . it began to rain very hard. Our hats both being just alike, we turned them up so as to catch the water in them. And when the water was gathered sufficient to swallow, we drank.⁷

It is of special interest that there is a similarity of this last description of the development of the storm with that given in *1 Kings* 18:44-45.

As we read these accounts, it is apparent that faith and power of an unusual nature operated over the elements, and this power of God was used to open the heavens for rain. This incident is doubly significant as it was a prophet of God who assumed leadership and saved the people.

²LeRoy R. Hafen and Ann W. Hafen, *Journals of the Forty-niners*; Glendale, California: Arthur H. Clark Company, 1954; page 295. Quote is from Edwin Pettit Biography.

³*Journals of the Forty-niners*, William Farrer Diary, pages 209-210.

⁴*Journals of the Forty-niners*, Charles C. Rich Diary, page 187.

⁵*Journals of the Forty-niners*, George Q. Cannon Narrative, page 248.

⁶*Journals of the Forty-niners*; from James H. Rollin's Recollection, pages 264, 265. Library File Reference: FAITH.

⁷The term "packers" describes those traveling on horseback leading pack animals, as distinct from those in the wagon trains.

The Book of Mormon declares the heavens reopened, prophecies of great judgments to come, points the way to verifying the truth, preaches great gospel sermons. It is a book of . . .

MAGNIFICENT MESSAGES

by Edna K. Bush*

The magnificent message of the Book of Mormon is that the heavens have been reopened in these latter days, that Jesus and other heavenly beings have again visited the earth.

The book carries the startling message that not long after the resurrection of the Savior, He visited the people of the Americas, the ancestors of today's American Indians. This had been long foretold by their prophets, in prophecies of signs which would occur in nature at the birth and the death of Christ, signs which were fulfilled to the letter. During Christ's visits to this group of people, He told them much concerning the future of the land and of events prior to His second coming.

Aware that in the latter days new revelation would be viewed with skepticism, God made provision for the verification of such knowledge. "He that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit" (*Ether* 4:11), said Jesus to the last Book of Mormon writer, Moroni, referring to those readers who would seek corroboration in sincerity.

Persons who have received such a witness strive diligently to share the wondrous message with those who have not as yet received it, not for the purpose of lengthening membership rolls, but to share with friends, families, and acquaintances the joys of which they have tasted. And what are some of these joys? The expansion of the mind, the enlightenment of the understanding, the enlargement of the soul, the decided feeling of spiritual growth. (Read *Alma* 32.)

Occasionally a reader comments, "The Book of Mormon is all about wars!" True, to an extent. We react to the Book of Mormon as we might react to Rorschach's ink-blot test, we detect that with which we have had experience. The unfamiliar escapes our attention. Both preceding and following Book of

Mormon war accounts are teachings to persons and cities, warning them of troubles should they fail to heed the words of God. There are many choice passages in the book. Check these out:

Sermons:

Jacob to Nephites	<i>2 Nephi</i> 6-10
Jacob to Nephites	<i>Jacob</i> 2-3
Benjamin to Nephites	<i>Mosiah</i> 2-5
Abinadi to King Noah's people	<i>Mosiah</i> 11-17
Alma the Younger at Zarahemla	<i>Alma</i> 5
Alma the Younger at Gideon	<i>Alma</i> 7
Alma the Younger and Amulek to Zoramites	<i>Alma</i> 31-34
Mormon to readers	<i>Helaman</i> 12
Samuel the Lamanite at Zarahemla	<i>Helaman</i> 13-15
Mormon to Nephites	<i>Moroni</i> 7

Father-to-son Talks:

Lehi to Laman, Lemuel, Sam, Nephi, Jacob, Joseph	<i>2 Nephi</i> 1-4
Alma the Younger to Helaman, Shiblon, Corianton	<i>Alma</i> 36-42

Letters:

Exchange between opposing military leaders	<i>Alma</i> 54
Helaman to Moroni on Helaman's brave warriors	<i>Alma</i> 56-58
General Moroni to Governor Pahoran	<i>Alma</i> 60
Reply from Pahoran to Moroni	<i>Alma</i> 61
Mormon to son Moroni on infant baptisms	<i>Moroni</i> 8
Mormon to Moroni on fall of the nation	<i>Moroni</i> 9

Missionary Experiences:

Alma the Younger and Amulek in land of Ammonihah	<i>Alma</i> 8-14
Ammon, Aaron, and others, among Lamanites	<i>Alma</i> 17-26
Nephi and Lehi among the Lamanites	<i>Helaman</i> 5

Visits of Jesus Christ:

To Brother of Jared, Jaredite civilization	<i>Ether</i> 1-3
To Nephite nation	<i>3 Nephi</i> 11-28

Library File Reference: BOOK OF MORMON.

(For Course 17, lessons of November 26 and January 7, "Lehi Instructed His Son, Joseph" and "Life and Teachings of Jacob"; for Course 19, lessons of December 17 and January 21 and 28, "True Teachings of Christ Restored" and "Latter-day Contributions To Understanding of God"; for Course 25, lesson of November 26, "Ye Shall Know of the Doctrine", for Course 27, lesson of December 3, "The Gospel from the Beginning", to support family home evening lessons 11 and 17; and of general interest.)

*Edna K. Bush has approximately 100 copies of the Book of Mormon, each of which she has marked for different subjects. She joined the Church in 1951 and has worked in Sunday School, MIA, and Primary, and now serves as a seminary teacher and Relief Society Spiritual Living teacher. She was born in Atlanta, Georgia, where she attended the University of Georgia. She is a member of Falls Church Ward, Potomac Stake, and lives in Arlington, Virginia.

Make-up of the Book of Mormon



A part of Mormon's plates was sealed (2 Nephi 27:1-26; Isaiah 29:11-14).

Before the plates were returned to Moroni, they were seen by 11 men in addition to Joseph Smith. (Read the names in preface to Book of Mormon.)

Prophecies concerning wit-
nesses:
27:12, 13; Ether 5:2-4;
Doctrine and Covenants 17.

The Angel Moroni told Joseph Smith that he had hidden the plates upon gold plates* (Joseph Smith History, 1:30-31). The small plates of Nephi attached to the other plates and most of the plates were made by Nephi. The abridgment was called the Book of Mormon, the Book of the Lord.

THE SMALL PLATES OF NEPHI were translated by Nephi, written, translated by Mormon, and sealed. The plates were given to King Benjamin, and came after the death of Moroni. The plates were the 116 plates of the Lamanite record, which were given to Nephi by the Lord. The plates were sealed, and the words were written on them. (Read the preface to the Book of Mormon, 3:1-2.)

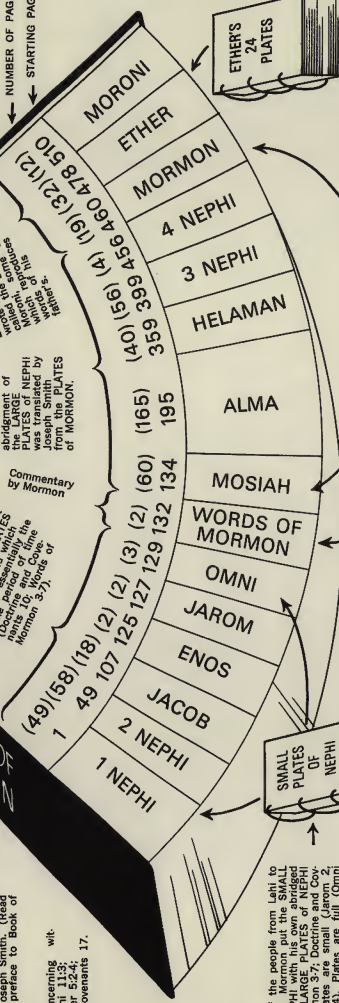
WRITINGS OF MORMON . . . abridgment of the PLATES OF NEPHI was translated by Mormon. (Read the preface to the Book of Mormon, 3:1-2.)

WRITINGS OF MORMON . . . abridgment of the PLATES OF NEPHI was translated by Mormon. (Read the preface to the Book of Mormon, 3:1-2.)

*Joseph Smith obtained the plates September 22, 1827. He translated them from 1827 to February 1828, and April to June 14, 1828 (Joseph Smith 2:62; DHC Vol. 1, page 20). The plates were given to him by the Angel Moroni. The plates were made by Nephi. The plates were the 116 plates of the Lamanite record, which were given to Nephi by the Lord. The plates were sealed, and the words were written on them. (Read the preface to the Book of Mormon, 3:1-2.)

All Book of Mormon writers probably wrote in Egyptian characters. The plates were written in "reformed Egyptian" (Mormon 9:32, 33).

NUMBER OF PAGES IN EACH BOOK
STARTING PAGE (TOTAL 522)



The majority of the people in the SMALL PLATES OF NEPHI with his own abridgment of the LARGER PLATES of Nephi (Doctrine and Covenants 10). Plates are small (Jarom 2; Jarom 1:1-4). Plates are full (Omni 30).

*Since the PLATES OF MORMON apparently formed the major part of the record, Moroni's description "gold plates," presumably applied at least to them. As regards the expression "gold plates" and also with those of Ether (Moses 23:27); these latter plates, in other references, are described as of gold (Moses 8:9; 28:11).

THE WORDS OF MORMON constitute a brief explanation of the plates, and a preface to the parts following.



These plates were brought from Jerusalem. They contained Hebrew genealogies and scriptures. (Read the preface to the Book of Mormon, 1:2, 12, 14; 2 Kings 24:17-20; 25:1-7). Parts of these records were quoted by writers in the Bible, the Book of Mormon, and the Doctrine and Covenants, etc. Jacob 5:2-77. These records were passed on from one generation to another (Alma 37:3, 4).

These 24 plates were composed with records who came originally from the Tower of Babel. They were given to Adam by Adam to Ether, the last Ancestral prophet (Ether 1:1-19). (Read the preface to the Book of Mormon, 1:2, 12, 14; 2 Kings 24:17-20; 25:1-7). These plates were brought from Jerusalem. They contained Hebrew genealogies and scriptures. (Read the preface to the Book of Mormon, 1:2, 12, 14; 2 Kings 24:17-20; 25:1-7). Parts of these records were quoted by writers in the Bible, the Book of Mormon, and the Doctrine and Covenants, etc. Jacob 5:2-77. These records were passed on from one generation to another (Alma 37:3, 4).



Art by Dale Kilbourn.

Not long ago I received an unusual letter—different because of its signature. The sender signed his name in red ink: "Red."

The letter was from Arthur H. (Red) Motley, president and publisher of Parade Publications. *Parade* magazine supplement appears in many of the nation's newspapers.

It was therefore with more than ordinary interest that I read in a business publication¹ an excerpt from an address recently given by Red Motley before the United States Chamber of Commerce's 54th annual meeting. (He is the chamber's past president.)

Mr. Motley quoted Solon, one of the most famous lawmakers of all time. Solon lived about 655-39 B.C., and has been called one of the "seven wise men of Greece."

Solon said: *Justice is achieved only when those who are not injured are as indignant as those who are.*

The other day a mother of a large family phoned. She inquired about getting some assistance regarding a case involving rental units not far from our home. They were not hers. They belonged to rather elderly relatives living out

LOOKING OUT

SOLON: HE TOLD HOW TO ACHIEVE JUSTICE.

of town. The relatives were being hard pressed because of a ruling on the property by a local government board.

The case was involved, but I admire that busy mother for the time, the interest, the effort, and the toil she had devoted toward helping solve the thorny problem. She no doubt wanted to see that justice was served to a kinsman. But even more, she sought to help—and really help—someone in need.

Sitting at my side on this airplane as I write is the president of a radio network of more than sixty stations. He has been telling me how computers are changing his business.

"You know," he said, "I'm happy that I will be retiring in a few years. I have enjoyed selling radio time to advertisers in the days when the personality and character of a salesman were big factors. Now we are coming to a period when a sale will be made in terms of what a computer says about the radio station's audience: for example, how many women between the ages of 21 and 35 listen to the station at a certain hour, their average family income, the numbers of cars in the garage, and other such information. Give me the days when the human touch counted for more."

Computers are progressively solving more of our problems. They are wondrous machines. But as we computerize, as we rip down rows of homes for super highways, and as we prepare for supersonic air travel that will send planes arrow-

ing from New York to Paris in three hours, we are challenged more than ever to be concerned about others.

Even more powerful words than Solon's were spoken by another statesman about a century earlier. They came from Isaiah, who has also been called the prince of prophets. He said:

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day."²

When I was a boy we lived out in the horseback fringes of our city, about a mile from the street-car line. In our neighborhood lived a huge-hearted businessman. I recall he once went to court to help see that justice was given a friend. Often at great personal sacrifice he led moves to bring laws and ordinances for keeping our community wholesome. He helped organize evening classes for adults and also a large beginners' band for some of us boys. Men have told me how he helped them find work, and there were widows whose homes he helped save. He was a pillar in the Church.

He helped achieve justice in our community because he cared about people. More than that, he literally looked out for his neighbors.

It is that kind of concern for people and justice that I think Solon spoke of in ancient Greece some 2,500 years ago.

—Wendell J. Ashton.

¹(For Course 15, lesson of February 4, "Gentiles Given the Right Hand of Fellowship"; for Course 17, lesson of January 21, "King Benjamin"; for Course 25, lesson of January 7, "Do Not Sound a Trumpet"; to support family home evening lessons 12, 13, and 16; and of general interest.)

²*Director's Digest*, August, 1967, Vol. 26, No. 8, published by the United States Savings and Loan League, Chicago, Illinois, back cover.

³Isaiah 58:10.
Library File Reference: SERVICE.